

THE
CHRISTIAN OBSERVER.

No. 24.]

DECEMBER, 1803.

[No. 12. Vol. II.

RELIGIOUS COMMUNICATIONS.

ON THE EVIDENCE IN FAVOUR OF THE EXISTENCE OF EPISCOPACY, AS A DISTINCT ORDER,
IN THE FIRST CENTURY.

IN addressing a discourse on this subject to readers who may never have attended to the influence of the imagination upon the understanding, and have, therefore, never set themselves in earnest to separate the appendages of EPISCOPACY from its essence, it seems necessary to premise that this function is compatible with ranks and habits of life extremely remote from each other; and that it may subsist alike in the person of a German prince, an English baron, a Syrian slave, or a Galilæan fisherman; as it simply consists in a commission derived from the apostles of Christ to continue the succession of its own and the inferior orders of ministers in the Church, and to exercise jurisdiction over those orders, as well as over the people committed to their charge.

If there appear in the Epistles of St. Paul probable grounds for concluding that episcopacy, as distinct from the apostolical office though in succession to it, originated under the auspices of that apostle in the persons of Timothy and Titus, such probabilities will be greatly strengthened, if they are found to coincide with the "practice" of the age immediately following.

Or, if the writings of the New Testament were found to be silent on the question, the "conduct" of the Church during the lifetime of the surviving apostle ought to operate with the force of divine authority upon succeeding times: nay, if nothing could be inferred either from the one or the other, direct and positive testimony, with respect to the usage of a period somewhat later, has a claim to high regard in an

Christ. Observ. No. 4

historical view, and, perhaps, may be thought entitled to a powerful influence upon the modesty as well as the understanding of succeeding times.

But the question to be considered at present is simply this: Whether, in the first century of christianity, all ecclesiastical ministers, superior to the rank of deacons, were co-ordinate and equal; or whether there did not even then exist a third and higher class (by whatever name the members of it may have been distinguished) to which both the others were indebted for their authority, and responsible for their conduct?

I say "by whatever name they may have been distinguished, "for, in the ensuing remarks, no advantage will be taken of terms: it will be granted, in as ample a manner as the adversaries of episcopacy have ever required, that in the remaining memorials of the Church, belonging to the first century, the use of the words *πρεσβυτερος* and *επισκοπος* is so lax and unsettled that, independently on "circumstances," no certain conclusion can be drawn from them.

It is, therefore, not on names but on "circumstances" that the following argument will be grounded; and upon circumstances our knowledge of which is not forced out of the original witnesses by the torture of straining interpretations, but collected by easy inferences from their own voluntary story.

Had this concession, or, indeed, this discovery on the part of the advocates for episcopacy been made at an earlier period than it was, the peace of the christian world had been greatly pro-

moted by it; for if this unfortunate want of precision in the language of the early christian writers did not give birth to the controversy, it certainly contributed to keep it alive, as it seems to have been taken for granted on both sides—first, That a distinct office could not subsist without a distinct appellation; and secondly, That the meaning of the terms in question, when it could clearly be made out from one passage, would infallibly fix it in every other where they might happen to occur. The following inquiry into the genuine remains of christian antiquity in the first century will shew, that neither the one nor the other of these assumptions is true.

First in order among the monuments of christian antiquity, after the canon of scripture, is the Epistle of Barnabas, a copious and desultory composition, which, in the variety of subjects of which it treats, does not afford a single hint that can be applied to the question of Church government.

I shall begin, therefore, with a quotation from the Shepherd of Hermas, "Lapides quadrati, convenientes in commissuris suis ii sunt apostoli, et episcopi, et doctores, et ministri qui ingressi* sunt in clementia Dei, et episcopatum gesserunt, et docuerunt, et ministraverunt sancte et modeste." On the terms here used I lay no farther stress than as they are interpreted by Hermas himself; but from that interpretation it is most evident, that beside the apostles three orders are spoken of; first, Episcopi; secondly, Doctores, i. e. teachers or preachers; and thirdly, Ministri, which is plainly in this place a translation of *διακονοι* or deacons. The authenticity of this passage, so far as I know, is unquestioned, and the information which it conveys clear and decisive; for though it be allowed, as indeed it is impossible to deny, that Hermas was a weak and fanciful man, yet writing of the circumstances of his own times, and of the society to which he belonged, we cannot refuse him credit as

* Perhaps we ought to read *missi* sunt in allusion to the word *αποστολος*.

a competent witness to facts and usages so conspicuous.

Next in order of the apostolical fathers is the first and only genuine Epistle of Clemens Romanus. On the address prefixed to this Epistle, I forbear to make any observation at present, for a reason which will soon appear: but the letter itself presents us with two apposite and remarkable passages. In order to understand the first of these it is necessary to premise, that the apostolical author addresses the work before us to the Church of Corinth, whose regularity and spirit of obedience in their earlier days he prudently begins with commending. After this conciliatory preface he goes on to allude to some acts of great oppression and injustice, of which they had been guilty towards their *πρεσβυτεροι*, in taking upon themselves to depose them upon insufficient grounds, or even upon none. He then presses upon them with great propriety and force the duty of subordination, by the following argument, drawn from the discipline of the camp. "All are not generals, or tribunes, or centurions, or commanders of fifties, but every one in his own order discharges that function to which he is appointed by the king and principal commanders."

Now, on the hypothesis of a Church governed by a college of co-ordinate ministers, this allusion ceases to have any propriety. Should it, however, be objected, that the argument supposes too rhetorical an exactness in the style of this plain and primitive writer, I answer that neither plainness nor simplicity, however primitive, will justify allusions which have no object, and comparisons which have no application.

The next citation is certainly more conclusive.

Και οἱ Ἀποστολοι ἡμῶν ἐγνώσαν ὅτι ἐπὶ εἶσαι ἐπὶ τῇ ὀνομασίᾳ τῆς ἐπισκοπῆς, δια ταύτην οὖν τὴν αἰτίαν κατέστησαν τὰς προειρημένους (that is *ἐπισκοπῆς* καὶ *διακονῆς*, as appears from the context) καὶ μετὰ τὴν ἐπινομήν, (or rather *ἐπιμονήν*†) ἐδωκασί ὅπως εἰαν κοίμηται.

† If we read *ἐπινομήν*, it will signify the regular distribution of holy orders; if *ἐπιμονήν*, continuance or succession. I think the latter reading, which is obtained by the easy process of inverting two letters, ought to be preferred.

διαδεξάνται ἑἑροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. Τὰς δ' ἐν κατὰσταθείας ὑπ' ἐκείνων, καὶ μετὰ τὸ ὑπ' ἑτέρων ἐλλογιμῶν ἄνδρων συνευδοκησάσης τῆς Ἐκκλησίας τῆς δ' ὀρθοῶς νομιζομένης ἀποβαλεσθαι τὴν λειτουργίαν.

Of this passage every scholar will form his own judgment from the original. The following translation is subjoined for the information of the English reader: "And our apostles knew that there would be contention in the Church concerning the name of the Episcopate; on this account, therefore, they constituted bishops and deacons, and afterwards provided for a continuance or succession, that when these men were fallen asleep other approved persons should be appointed to the same function in their turn. Those, therefore, who have been constituted by them (the apostles), or afterwards by other chosen men, with the concurrence of the Church, we hold it unjust to put out of the ministry."

What is the obvious meaning of these sentences? It will be replied, that the name of episcopacy appears without the function, or rather annexed to the idea of another and inferior function—true: but in the same passage the superior function also appears though without an appropriate name. The terms bishop and episcopate are here entirely at the service of the adversaries of the order. Nothing can here be extracted from them, which we are not disposed to grant; they evidently denote a rank of ministers superior to deacons and nothing more; and the reason of this confusion in the language of the first century (when by the way christians were more concerned about things than names,) is obvious, for the same word denoting superintendence was first applied in general to the superintendants of the flock, and next to the overseers of those superintendants themselves. But this alteration in the use of a term proves no more against the existence of the latter office, than any of the numerous changes in human languages produces a correspondent revolution in the nature of the things expressed.

But to return. The word μετὰ τὸ, imperfectly rendered "afterwards," for it includes the idea of succession,

is twice used in the compass of four lines; first, To denote the ἐπιμονή, or continuance of the two orders called ἐπίσκοποι and διακονοί; and secondly, to signify the succession of other chosen men to the apostles themselves, and that too in the most appropriate office of bishops properly so called, namely, in ordaining or setting men apart to the two inferior functions mentioned above.* Before we dismiss this passage, let it be remembered to whom we are indebted for it; to the companion and friend of apostles, to the man probably of whom it is written that his name was in the Book of Life.

Could six of the seven Epistles usually ascribed to Ignatius be cited in this cause, with the same undoubting confidence which, in the writer's mind, has accompanied all the foregoing quotations, the controversy concerning the early existence of episcopacy would be at an end. He must be a captious adversary who, for the acquisition of a few years, would exclaim that we had now past the threshold of another century, and that our contemporary authorities were exhausted. This is not the misfortune, but that after travelling so long in comparative obscurity, after being compelled to close and strongly directed attention, in order to pick up three or four rays of scattered light, we are in a moment oppressed and confounded by the brightness of the mid-day sun. For in these Epistles we have the three orders, bishops, priests, and deacons, marshalled with unseasonable exactness and repeated with importunate anxiety. Precept is heaped upon precept μη ἀντιτάσσεται Ἐπίσκοπῳ, ὑποτάγηται Ἐπίσκοπῳ, and much more to the same purpose. Besides, these charges

* Perhaps there are even yet, there certainly have been, advocates for episcopacy, who would refuse to grant that the word ἐπίσκοποι is synonymous with πρεσβύτεροι in the passage under consideration; yet it may be proved from the words immediately following the last citation. Ἐὰν τις ἀμεμπὴς καὶ ὁσίων προσενηγάνῃς τὰ δῶρα τῆς ἐπισκοπῆς ἀποβαλόμενος, μακάριοι οἱ πρεσβύτεροι προδιδασκόμενοι, i.e. "if we cast out of the Episcopate those men who have made the offerings in a blameless and holy manner; happy are those Presbyters who have finished their course." Truth is sacred and must be spoken on both sides.

are reiterated to so many Churches, the circumstances of all which at the same time would scarcely require them alike; there appear, moreover, so many symptoms of contrivance, and such studied uniformity of expression, that these compositions will surely not be alleged by any capable and candid advocate for primitive episcopacy without great hesitation: by many they will be entirely rejected. I do not mean to insinuate that the whole of these six Epistles is a forgery; on the contrary, many parts of them afford strong internal evidence of their own genuineness, but with respect to the particular passages which affect the present dispute, there is not a sentence which I would venture to allege; the language, at the earliest, is that of the third century.

From this general suspicion, however, I am happy to exempt the Epistle of Ignatius to the church of Rome, which has hitherto borne a more suspicious character than the rest, merely because it has come down to modern times in a mutilated Latin version, from which the present text has been retranslated into the original language.

It seems, indeed, to have met with a fate not unusual in the case of an upright though bashful witness; that of being overlooked in a crowd of corrupt and forward companions; for instead of that broad glare of evidence for episcopacy, which dazzles and overwhelms in the rest, here the subject is never shewn at all but by one side-light casually left open.

Μνημονεύετε ἐν τῇ εὐχῇ ὑμῶν, τῆς ἐν Συρίᾳ ἐκκλησίας, ἧτις αὐτὴ ἐμὴ ποιμαίνει τῷ Θεῷ Χριστῷ ἡγούμενῳ αὐτῆς Ἰησοῦ Χριστῷ ἐπισκοπεύοντι

"Remember in your prayers the Church established in Syria, which, instead of me now enjoys God for its pastor: may Jesus Christ alone preside over it as its bishop." I like this passage the better, because it affirms nothing, but leaves every thing to be inferred; and several things very material to our present purpose may be inferred from it. First. In the beginning of the second century, a city like Antioch must have had many Presbyters, but the province of Syria many more. Secondly, In the absence of

Ignatius the Church of Syria had no bishop but God. Thirdly, Had Ignatius been only a presiding Presbyter, any of his brethren might have supplied his place while absent. Fourthly, Pastor, in the Latin language, and ποιμὴν in the Greek, are always used by the early fathers to denote what we mean by the word bishop, though ἐπίσκοπος is frequently used in another sense; but ἐπίσκοπος, in this place, is plainly synonymous with ποιμὴν. Fifthly, The same office of supreme bishop is here, in direct terms, ascribed to the Father and the Son. In the apprehension of Ignatius, therefore, they were one. This remark, though unconnected with the present argument, appeared, on its own account, of too much importance to be omitted.

Such then are the inferences which an attentive, and it is hoped, an impartial, research into the undisputed monuments of the first century, has enabled the writer to collect on the subject of episcopacy as a distinct order at that early period.

And now, should the materials from which the argument has been drawn appear meagre and scanty, it may be proper to observe, that where much has been rejected what is retained acquires an higher value; and that more would undoubtedly have been adduced by one who contended for victory rather than truth, nay, that more might honestly have been adduced by a credulous and eager advocate.

And, after all, it should be remembered, that the genuine records of that early period of the Church are few and short; that no contemporary history or even partial memoir of its transactions has reached the present times; and that we are, in consequence, left to gather what information we are able to do, from hints and allusions, from exhortations and reproofs, principally contained in a few letters written, for the most part, upon occasions unconnected with the present subject, and only deviating into short incidental notices relating to it. Still I am far from meaning to insinuate that, for these reasons, the evidence is unsatisfactory: falling as it does from contemporaries, from parties, from principals, and those

*Th
a long
numb
cessar
to a h
assure
proof

too *aliud agentibus*, it is surely entitled to an high degree of attention.

It is fair, however, that the adversaries of episcopacy should be heard in reply.

(To be continued.)*

To the Editor of the Christian Observer.

THE following observations, which you are requested to insert in the Christian Observer, were occasioned by the approbation expressed in the thirty-first page of your second volume, of an interpretation of a passage of scripture proposed in Macknight's Harmony, from which it seems to have been adopted by Mr. Simeon in his *Helps to Composition*.

The passage to which I refer is Mark iv. 11 and 12. Our Lord being asked by his disciples, why he spake to the multitude in parables, replied, "11. Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables; 12. That seeing they may see and not perceive, and hearing they may hear and not understand; *lest at any time they should be converted and their sins should be forgiven them.*" There is no material variation from these words in the account given by St. Luke, ch. viii. except the omission of the clause marked by italics.

In both these evangelists our Lord's design, in using parables, is represented to be, that those hearers who had resisted the means of grace should have their understandings darkened and their hearts hardened.

So the conduct of our Lord is explained by Dr. Clarke in his Sermon on 2 Thess. ii. 11. "Jesus chose to deliver his doctrine in such a manner that it might be received by those who were sincerely desirous to know and obey the will of God, while the wilful and incorrigible remained deaf to all his instructions." For this comment

Dr. Clarke is censured by Macknight, who, in order to set aside the obvious construction of the twelfth verse, renders the word *μηνποτε*, not *lest at any time*, which is its usual and almost uniform signification, but, *if peradventure*, in which manner it is once rendered in the New Testament, 2 Tim. ii. 25. The text, therefore, according to him, will be, That seeing they may see and not perceive, and hearing they may hear and not understand, if peradventure they may be converted. But, to give any consistency to the verse thus translated, we must understand the expression *seeing they may see and not perceive*, to mean that they *may* perceive.

But where shall we find any authority for interpreting this phrase in so unnatural a manner; as if it denoted a blessing intended for the weak but well disposed hearers, not a judgment denounced against the inattentive and obstinate?

In Isaiah vi. 9. where it first occurs, and to which, as translated by the Septuagint, the Evangelists manifestly refer, we read a solemn denunciation against a perverse and incorrigible people, "Go and tell this people, by hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed, *lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*"

This people, to whom the prophet was sent with such an awful message, according to Macknight's mode of interpretation, were well inclined though weak; who shut their eyes against the truth, not that they might exclude it, but that they might admit such a portion of its rays as was suitable to their feeble and tender organs.

I do not mean to insinuate, that Macknight has been so injudicious as actually to explain, or even to translate, Isaiah in this manner; but since the same conjunction *μηνποτε*, and the same phrase, occur in this passage of the

*The unavoidable disadvantage under which a long argument is conveyed in the successive numbers of a periodical work, renders it necessary to admonish the reader not to come to a hasty conclusion on the subject, and to assure him that a new and entirely distinct proof will be given hereafter.

prophet as in Mark iv. 12. it is not easy to assign any satisfactory reason why the construction should not be the same in the former as in the latter.

A similar application of Isaiah vi. 9. is found in John xii. 40. "He hath blinded their eyes and hardened their heart, that they should *not* see with their eyes and understand with their heart, and be converted, and I should heal them." It seems hardly possible to confound this declaration of God's righteous judgment with a gracious purpose of removing the blindness of the people, by withholding plainer instruction for them.

On this mysterious subject it is easier to propose doubts than to resolve them. Should we be asked in what *manner* God blinds the eyes and hardens the heart of the impenitent sinner, we presume not to answer. It is a wiser part to confess our ignorance, than to expose it by vain attempts to explain what is above human comprehension. We know that "the Lord is righteous in all his ways and holy in all his works." We may, therefore, affirm with certainty, that, when he hardens the hearts of sinners, he does nothing inconsistent with his own justice and the accountableness of man. But if we endeavour to discover in what the accountableness of man consists, further than his being endued with faculties and means to know the law of God, and to act according to the determination of his own will, we are presently lost in impenetrable obscurity.

The parables of our Lord were in themselves sufficiently clear, the defect was in the minds of the hearers. If they had heard with that attention and humility which were due to such a teacher, they were *capable* of understanding his discourses: and this appears to be the true import of Mark iv. 33. a passage which has been thought hard to reconcile with verse twelve. "With many such parables spake he the word unto them, *as they were able to hear.*" In which place to hear signifies to understand. Thus Jesus said to his disciples, "Blessed are your eyes for they see, and your ears for

they hear;" that is, you understand what you see and hear. The unbelieving multitude did not see and hear, but this arose from no natural impediment: it was the consequence of their perverse and unteachable disposition. They were *able* to understand, but they heard with inattention or invincible prejudice, and, therefore, instruction was lost upon them, and the Gospel, which, in its natural tendency, is a savour of life unto life, by their fault became, to the unbelieving multitude, a savour of death unto death.

Macknight has given a different interpretation of verse thirty-three, "With many such parables spake he the word unto them as they were able to hear;" as if this mode of teaching was graciously accommodated to the state of his hearers, who, perhaps, would have refused to hear more direct and plain discourses. I do not deny that the expression, *as they were able to hear*, is ambiguous. My objection to this explanation is, that it makes the thirty-third verse inconsistent with the eleventh and twelfth verses. To avoid this inconsistency he was driven to that forced and unnatural comment upon the eleventh and twelfth verses, which I have endeavoured to confute in the beginning of these observations. If any one, who interprets the eleventh and twelfth verses in their obvious sense, should approve of Macknight's manner of explaining the thirty-third, he must suppose that these two passages relate to different classes of hearers, the former perverse and obstinate, the latter weak but teachable. To this supposition I have only one objection, viz. that no such distinction is intimated by the Evangelist.

In St. Matthew our Lord's answer to his disciples is in the following words, xiii. 11. "Because to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." 12. For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not from him shall be taken away even that he hath. 13. Therefore speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand. 14. And in them is ful-

filled the prophecy of Esaias," &c. as already quoted. From the thirteenth verse Macknight observes, that the blindness of the Jews was the reason of Christ's teaching them by parables; whence he concludes, that our Lord's teaching them by parables was not the cause of their blindness. That it was not the only cause I readily admit. No doubt the immediate cause was their inattention and neglect of the means of information; yet, at the same time, the withholding from them plainer instruction was a judicial cause of their continued and increasing blindness. This is directly affirmed in verse twelve and thirteen. "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given; for whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not from him shall be taken away, even that he hath. Therefore speak I to them in parables," that is, they whose hearts are disposed to receive the truths of the Gospel shall be blessed with full and clear communications of my doctrine. But men of perverse minds shall suffer loss from that which should have been their gain. The word which is adapted to enlighten the mind shall increase their darkness, and that which should have converted shall only harden their hearts; and in this the prophecy of Isaiah is fulfilled.

Some commentators contend that the expressions in Mark iv. 12, "that seeing they may see and not perceive, may hear and not understand" denote *nothing but the effect*: But without sufficient reason; for since that effect was foreseen, it came to pass according to the divine purpose. God sent his prophet Isaiah to preach to the multitude, though he knew and foretold that his preaching would increase their blindness and hardness of heart. And our Lord made use of parables, that they who were without might see and not perceive.

Nor shall we wonder at this dispensation, if we reflect that the greatest crime which ever was committed by man, even the crucifixion of our blessed Redeemer, is traced up in the scriptures to the divine counsel. "Him," saith St. Peter, "being delivered by

the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain."

And again. "Of a truth, Lord, against thy holy child Jesus, both Herod and Pontius Pilate, with the people of Israel were gathered together, to do whatever thy hand and thy counsel determined before to be done."

If the crucifixion of Christ was thus foreordained by God, why should we refuse to believe or endeavour to explain away our Lord's declaration, "To them that are without all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them?" J.

For the Christian Observer.

As the criticism I send you on *Isaiah*, lxiv. 6. though obvious, contains an emendation of some importance, you will, perhaps, think it worthy of insertion in your miscellany.

It is evident on examination, that the words we render "*filthy rags*," bear a very different signification wherever else they occur in the Hebrew scriptures. The restoring them in this place to their proper import, will be far from lessening the humiliating truth contained in the passage, and may reach some minds which have found means to elude their force when urged under their present form.

עֲרֵי, plur. עֲרֵי, is rendered Exodus, xxxiii. 5. Isa. xlix. 18. Jer. xxxi. 4. Ezek. xvi. 11. Chron. xxiii. 40. *ornament, ornaments*, and עָרַם *to deck, or adorn*, Job xl. 5. Isa. lxi. 10. Jer. iv. 30, &c. In the text under consideration עֲרֵי נִכְסֵי may be translated, "All our righteousnesses are as a *garment of ornament*, or gaudy robe, thrown over an unclean person;" or, to avoid altering the present structure of the verse, "But we are all as an unclean thing, and all our righteousnesses are as a *gaudy robe* or cloak of covering."

The charge made by the prophet is, that their works were done to be seen of men, destitute of right principle;

and it is apparently the same with that brought by our Lord himself, *Mat. xxiii.* "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness."

I conclude with an observation which appears to me very important. The scriptures uniformly speak of true piety, even in its weakest state and its lowest degrees, with honour; it is, therefore, to be lamented that this text, which evidently refers to ostentatious and hypocritical works, should be applied, as it often is, to genuine though imperfect holiness. Truth and error, good and evil, are blended in this world, and the just distinctions of things can never be preserved, if we cease to denominate them from that part which is decidedly prevalent; and it is only by "distinguishing things which *differ*," that we can mark out, and recommend to others, "the things which are *excellent*." C. L.

To the Editor of the Christian Observer.

A REGARD for the cause of truth has induced me to trouble you with some remarks on the contents of the Dean of Peterborough's pamphlet on the articles and liturgy of the Church of England. I endeavoured, in my last letter, (p. 470) to point out the fallaciousness of his arguments, and the consequent error of his conclusions, by comparing those articles of our Church on which the Dean has commented, with correspondent passages from the confessions, &c. of other Churches avowedly Calvinistic; and shewing from the harmony of language and expression, that the same reasoning, by which he attempts to prove that Calvinism is irreconcilable to the public doctrines of our own Church, will equally prove that there never was any Protestant Church founded on Calvinistic principles. I am strongly persuaded, that the impartial investigator, who will pursue this comparison with accuracy and diligence, will feel a thorough conviction that the language of the Calvinistic Churches will be found so nearly to correspond with that of our own, as

to manifest the impossibility of the latter having expressed herself in such terms as should designedly oppose and exclude the doctrinal sentiments of the former; and I will venture to assert, that there cannot be found, either in the writings of private individuals or public bodies, any parallel instance to justify such a conclusion. I am sensible, and the Dean's publication furnishes sufficient proof of the fact, that it is no easy task to give a faithful representation of any author's system, by merely collecting short and detached passages for that purpose; at the same time, from the style and nature of public confessions, much being contained in a small compass, the extracts from them usually convey a more precise idea of their real sentiments than when made from diffuse and argumentative works of private authors. With a view more completely to shew the inefficacy of Dr. Kipling's conclusions, and to rescue many wise and excellent persons, both living and dead, from the imputation of folly and wickedness which he has so unjustly affixed to them, I will pursue the comparison to those parts of the English liturgy which the Dean has brought forward, as incontrovertible proofs of the Anti-calvinistic doctrines of our first reformers.

I. The Dean's first extract is,

"Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live." In these prefatory words the deity is said—1. Not to desire the death of a sinner.—2. To desire rather, that the sinner may turn from his wickedness—3. To desire that the sinner may be converted and live. Ideas and words not possibly to be reconciled, by any casuistry or criticism whatever, with Calvin's doctrine of predestination, but which directly oppose and militate against this doctrine.

In the public liturgy of a Protestant Church, I find the following petition:

"Insuper tibi preces nostras offerimus, Deus clementissimé et Pater summe misericors, pro omnibus in universum hominibus; ut quemadmodum totius humani generis agnoscis servator, per redemptionem a Jesu Christo filio tuo præstitam, ita ii qui adhuc ab illius notitia sunt alieni, tenebrisque immersi, et ab erroribus ac ignorantia tenentur captivi....ad rectam salutis reducantur viam quæ in eo sita est." (G.)

I would here observe, that as all prayers are composed on the supposition that the things prayed for are agreeable to the will of God, the foregoing words imply a firm persuasion in the minds of the composers and petitioners:—1. That God desires, and has, therefore, commanded us to desire the salvation of all men, and, consequently, that he “desireth not the death of a sinner.”—2. That he desires to be acknowledged as the Saviour of all mankind through the redemption wrought by his son, consequently, that “he desires rather that the sinner may turn from his wickedness.”—3. That it is his will that all men should be brought from their present state of error, ignorance, and sin, to the knowledge and salvation of Christ, consequently, that “the sinner may be converted and live.” Hence it appears that the above extract is no more to be reconciled to the Calvinistic system than the passage in the English liturgy, and that the Dean would be equally justified in both cases in asserting, that if Calvin’s doctrine of predestination be true, the authors “of these prayers have put into the mouth of the priest a triple falsehood.”

II. From these words in the prayer of St. Chrysostom, “Granting us in this world, knowledge of thy truth, and in the world to come life everlasting,” the Dean concludes, that the liturgy is Anti-calvinistic, inasmuch as the petition for eternal salvation would be an absurdity in the mouth of a reprobate who is predestinated to damnation, and altogether needless for the elect whose salvation is at all times perfectly secure and certain.

The following extract forms a part of a prayer in a public liturgy, and is exactly equivalent to that of St. Chrysostom. The Dean will, therefore, conclude it to be Anti-calvinistic also.

“We most heartily beseech thee, O most faithful God and Father, that as we daily grow in years, so we may also daily increase through the power of thy holy spirit in a right understanding and in the knowledge of thy divine word, in all Christian virtues;” and that, in due time, we may be translated (as Christ. Observ. No. 24.

well in soul as body) into thy heavenly and everlasting kingdom.” (H.)

III. The two following petitions in our Liturgy appear to the Dean to militate decidedly against the system of Calvin, “Grant that, thou being our ruler and judge, we may so pass through things temporal that we finally lose not the things eternal;” and, “from eternal damnation, good Lord, deliver us.” But if the first of these be an absurdity in the mouth of a Calvinistic congregation, the prayer quoted in the last article must evidently be so also; and if the latter be a proof of the Anti-calvinism of its composer, the following extracts will be so likewise.

“Peccata nostra nobis condonare digneris, quorum rei apud tuum judicium sumus; et per hanc condonationem nexu mortis eternæ, quoque obstricti sumus, liberemur.” (G.) “And forasmuch as we miserable sinners cannot pass over any day without having offended thee in many particulars, grant that our sins may be buried by thy mercy, and that we may not by them be driven from thy presence.” (F.)

The phrase of being by sin driven from God’s presence, still more strongly expressed by being bound by the bond of eternal death, is equivalent to “damnation;” a prayer for delivery from which the Dean says cannot have been designed for a Calvinistic congregation.

IV. The Dean also considers every supplication in our liturgy for spiritual blessings, wherein the pronouns *we* and *us* are contained, as absurd and ridiculous on the Calvinistic hypothesis; such a petition being in vain from the reprobate, and needless from the elect. Let us apply this rule to ascertain the system on which the following prayers are founded.

“Vitia nostra delens omnesque sordes nostras abluens, indies dona sancti tui spiritus nobis adauge.” (G.)

“Grant us thy grace that we may spend” “our lives to the glory of thy holy name.” (N.) “Prepare our hearts, O God, that they may be vessels of thy grace and temples of the Holy Ghost.” (N.) “Grant that the brightness of thy spirit may enlighten the thoughts of our hearts to direct us in the ways of thy righteousness.” (F.)

As these all contain petitions for spiritual blessings in the united name of a

whole congregation, those who adopt the Dean's mode of reasoning will consider them as formed on Anti-calvinistic principles.

V. The adoption of the Athanasian creed is advanced as a proof, that our reformers meant to reject the doctrines of Calvin, because that creed contains the following articles:—"our Lord Jesus Christ will return from heaven to judge the quick and the dead;" and at his coming "all men shall give account for their works, that they that have done good shall go into life everlasting, and they that have done evil into everlasting fire." This doctrine Calvin is said, by the Dean, to deny, and his indignation is vehemently excited in this part of his comment. If this be a criterion whereby to judge of the Calvinism of any Church, how highly Anti-Calvinistic must be that system which sanctions the following expressions in a confession of faith?

"We do here willingly admit those three creeds, namely, that of the Apostles, of Nice, and of Athanasius;" and again, "Then the books shall be opened, namely, the books of every man's conscience, and the dead shall be judged according to those things which they have done in this world, either good or evil. Moreover then shall men render an account of every idle word which they have spoken." (B.)

"We do allow those three creeds, the Apostles, the Nicene, and Athanasius his creed, because they be agreeable to the word of God." (F.)

VI. The baptismal service affords Dr. Kipling many expressions from which he deduces, that the authors of it were hostile to the principles of Calvin.

"1. 'We beseech thee for thine infinite mercies, that thou wilt mercifully look upon this child, wash him and sanctify him with the Holy Ghost; that he, being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that, finally, he may come to the land of everlasting life.' Now," says the Dean, "the reprobates cannot, and the elect must, come to this land: were then Calvinism true, this prayer would be nugatory."

"2. The minister says to the sponsors for the child, 'doubt ye not, therefore, but earnestly believe that Christ will favourably receive this present infant;' and a few lines afterwards, 'wherefore we being thus persuaded of the good will of our heavenly Father towards this infant, &c.'"

Since, therefore, God is said to be benevolently disposed, and will favourably receive every infant that is grafted by baptism into the body of Christ's Church, Dr. Kipling thinks that to reconcile the Calvinistic doctrines with the liturgy is a thing quite impossible.

The following extracts are made from the established form of the administration of baptism in a Protestant liturgy now before me.

"Baptismus solennis quædam est cooptatio in ecclesiam."

"Huncine infantem offertis, ut baptizetur? Maxime."

After a full description of the nature and benefits of regeneration and remission of sins, the following expressions occur.

"His omnibus beneficiis afficimur quum per baptismum in corpus ecclesiæ nos Deus inserit."—"Testimonium in eo (baptismo) certissimum habemus, Deum velle nobis parentis esse propitii loco."—"Nobis pollicens fore ut Deus sit et noster et vere etiam generis posteritatisque nostræ."—"Minime dubium est quin liberi nostri hæredes sint ejus vitæ ac salutis quam nobis est pollicitus."—"Christus satis nos docet minime (parvulos) excludendos esse illos ab ipsius ecclesia. Hanc igitur ipsius regulam et prescriptionem sequentes, infantem hunc in ejus ecclesiam admittemus, ut bonorum omnium que suis fidelibus promisit particeps fiat."—"Domine Deus—oramus te ut beneficium illud in hoc infante confirmare digneris, et quemadmodum tibi a nobis offertur ac consecratur ita in tutelam tuam eum recipias. Deum te et servatorem ejus esse demonstrans.—Eum tu in communionem Domini nostri Jesu cooptare digneris ut omnibus ejus bonis tanquam unum ex ejus corporis membris participet." (G.)

From the above extracts, and more especially if compared with the whole of the original, it will abundantly appear that every child is acknowledged to be equally entitled to the benefits of baptism: the same promises are made, the same prayers for spiritual blessings offered up, the same presumption of God's favour entertained as in our own form; and the more it is examined the more complete will the coincidence of expression and idea, in the two forms, be found to obtain. The Dean's arguments will of course equally prove the Anti-calvinistic tendency of both.

3. The Dean lays peculiar stress on the use and meaning of the word *elect*,

as used in the prayer of consecration, "Grant that this child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children;" and concludes that baptism and election and baptized persons and elect persons are convertible terms, and that the only idea which our reformers meant in the articles and liturgy to convey by the word *elect* was, not election to eternal life, but to the external privileges of Christ's Church.

In the foregoing extracts from the form of baptism, already quoted, are these words, "*Baptismus solennis quædam est cooptatio in ecclesiam,*" a choosing or election into the Church; and in the prayer previous to the act of baptizing the child, the priest is directed to pray thus:

"*Quemadmodum tibi a nobis offertur ac consecratur—ita per omnem vitæ cursum tibi laudem et gloriam tribuens, ut perpetuò suorum peccatorum condonationem abs te consequatur. Ut vero beneficia hæc accipere possit eum tu in communionem Domini nostri Jesu cooptare digneris, ut omnibus ejus bonis tanquam unum ex ejus corporis membris participet,*" &c. (G.)

Here the infant is said at baptism to be elected into the Church, and prayer is made, that as he is now offered and consecrated to God in baptism, so he may throughout his life live to the glory of God, and receive perpetually the remission of sins by being chosen into the communion of the Lord Jesus, and partaking of all his benefits as one of the members of his body. The *election* of the English liturgy will be found synonymous with the *cooptatio* of the other, and the prayer offered up in both liturgies in substance the same: it follows of course that the Dean's conclusion is equally applicable to both. By a reference to the whole of the original the accuracy of the comparison will be made more manifest.

The liturgies from which the foregoing extracts are made are the Genevese liturgy, (G.) composed by Calvin, and to be found in the seventh volume of his works. Ed. Gen. 1617; and the liturgies of the French, Helvetic, and Neufchatel Churches, (F. H. N.) which are to be found in Dr. Nicholl's Commentary on the English liturgy, (B.)

marks the Belgic confession, and (F.) the French.

Now as all those Churches were under the immediate inspection and superintendence of Calvin, and are well known to profess the Calvinistic tenets, it follows that they must have considered the liturgies which they publicly used as being perfectly consistent with the doctrines of their own confessions and articles of faith. If therefore, it has been shewn that similar petitions are to be found in all the Calvinistic liturgies which have place in that of our Church, on what ground can we conclude, that all such petitions are demonstrative evidences of the Anti-calvinism of our liturgy?

The instances which I have adduced are principally designed to direct the attention of your readers to a farther investigation of the argument; and I will venture to assert, that whoever will carefully examine any collection of prayers drawn up either for public or private use by avowed Calvinists, will find every one of those petitions either directly expressed or by immediate consequence deducible, which the Dean and the writers of his party maintain to be irrefragable proofs, that our reformers were not only themselves Anti-calvinists, but meant designedly to exclude all Calvinists from the communion of the English Church.

A very different mode of argument from that which the Dean of Peterborough has adopted, must be employed so as successfully to prove the incompatibility of the English Liturgy with the tenets of Calvin. Till he can shew that Calvinistic Churches do *not* use those petitions which he has selected and on which his demonstration rests, his reasoning must be completely inconclusive; for if Cranmer and Calvin both directed their respective Churches to pray in similar language for similar spiritual blessing, how is it possible from hence to conclude that the former designed to establish a system diametrically opposite to that of the other?

I will not go so far as to say with the Dean, that "whoever is not con-

vinced by the instances already given would not be persuaded, were those instances arranged before him as numerous as the stars in heaven ;" but I do not hesitate to state it as my steadfast opinion, that when the question is examined with faithfulness, impartiality, and precision, the Dean's arguments will be completely deprived of all their force.

A CURATE OF THE SOUTH.

To the Editor of the *Christian Observer*.

I AM very glad that a passage in Mr. Leslie's account of the Conversion and Death of a Quaker, has given occasion to your correspondent H. T. to attempt to rectify some mistaken apprehensions which are entertained concerning the principles of the people called Quakers. In defence of their opinions on the subject of the atonement, he refers your readers to Robert Barclay's Apology, "which is," says he, "generally known to contain a full statement and defence of the principles of the Quakers." The quotation sent by H. T. does unquestionably militate against the representation of Mr. Leslie, and if we are to regard the Apology of Barclay as containing an authentic statement of the doctrines maintained by the Quakers, the evidence in their favour is decisive. But this is a point on which I am not satisfied, and therefore I shall be obliged to H. T. or any other person, for farther information. It is an unquestionable fact, that many persons, calling themselves Quakers, have expressed themselves on the subject of the atonement in such terms, as fully to justify the representation made by Mr. Leslie, who, in his writings against the Quakers, has given extracts from several of their works, which display an opposition to most of the fundamental doctrines of Christianity. Now, sir, I wish to be informed, whether the Apology of Robert Barclay be generally received among the Quakers as the standard of their doctrine, and the test of their orthodoxy.

Do the quakers reject the writings, and disavow the principles, of those who deviate from the standard of faith

and practice contained in that work? If Robert Barclay wrote his apology as a private man, explaining what he conceived to be the sentiments of the Quakers, his authority is only equal to the weight of his reasons ; but if he wrote in a public capacity, appointed by them, as a body, to declare their opinions, and, consequently, as an authorized expositor of their faith ; then, I conceive, all those writings of Quakers which contain a manifest deviation from this compendium of their principles, ought to be censured and rejected by them as erroneous. Is this actually the case? Do the Quakers, as a body, reject and condemn the opinions taught by the late William Law, on the subject of the atonement, as false and unscriptural? You will observe, Sir, that I do not now inquire what opinions any respectable individual among the Quakers, as H. T. may have adopted on this important article ; but what they fairly and unequivocally adhere to and teach, as a body, in the different countries of Europe. If H. T. or any other learned and candid Quaker, will take the trouble of giving explicit answers to my queries, they will oblige

A CONSTANT READER.

To the Editor of the *Christian Observer*.

THE following letter was written many years ago to a gentleman of considerable learning and most exemplary conduct, who had unhappily imbibed some prejudices against the Christian doctrine of redemption. It was intended as a reply to an observation made by him, that "The account contained in the scriptures of the person and offices of a mediator is so extraordinary and incomprehensible, as quite to stagger and confound the understanding." There was reason to hope, from a subsequent correspondence with him, that this letter had been a means of inducing him to think more seriously and correctly on the important truths of Christianity, during some years before his death. G. S.

THAT the plan of man's redemption should be replete with extraordinary

circumstances seems by no means unreasonable, when the occasion of its being introduced, and the ends for which it was appointed, are taken into consideration.

The depravity of human nature, a fact which you admit, had resisted all ordinary means of reformation. Mankind had been subjected, at various times, to the most grievous afflictions, and the most awful calamities; but no species of visitation, no measure of punishment, not even a destruction that nearly exterminated the human race, could subdue and reclaim the propensity to evil in the heart of man. I need not insist upon the little good that was done by the philosophic sages of old; however we may admire their speculations, the actual effects produced by them amount to nothing. Suppose that a man clearly convinced of the absolute inefficacy of all former means to bring about the restitution of human nature, receives information that God himself intends to interpose and save mankind from ruin; and suppose it were added, that God will employ extraordinary methods: will the addition of this circumstance lessen the credibility of the former communication?

If by the term extraordinary be meant *supernatural*, I would reply, that natural means had proved inadequate. If it imply *unexpected*, beyond the ordinary efforts of reason, I would suggest, that it ought not to afford a presumption against any account of God's ways, that they are such as his creatures would not have devised.

With respect to the term *incomprehensible*, I presume, the author does not use it as synonymous with impossible, contradictory, repugnant to the most certain deductions of reason. Such an use of the term would imply, that the mind could actually comprehend the propositions, and could discern them to be absolutely false.

2. Nor do I suppose he means to say, that the circumstances alluded to are so incomprehensible as to be absolutely inaccessible to the understanding; to be things concerning which no distinct notions can be obtained. In

a situation like this no remark concerning the probability or improbability of a proposition can be offered; for where no ideas are connected with terms, no impression is retained; the mind is left vacant as the eye in midnight darkness.

3. To say that a scheme is incomprehensible may mean, that the mind does not fully comprehend the nature of the whole plan, the relation of its several parts, the necessary connection of the causes assigned with the effects produced. Now it is no very weighty presumption against a scheme, for a man to complain that he has not adequate ideas of it: but it is a very different thing to say, that he has no ideas at all. The mystery of redemption admits of being so far explained, that an ordinary capacity may comprehend what was done and suffered by the Redeemer; on whose account and for what end; which is comprehending enough to direct his faith and practice. Every philosopher knows, that when he treats of natural bodies and their qualities, there is a *ne plus ultra*, beyond which no scrutiny can penetrate; but as it would not be good reasoning in physics to urge, that because some parts of the object of inquiry are enveloped in darkness, therefore, what is actually known is not to be admitted as credible; so we ought not to infer, that because there are obscurities in certain parts of theology, the more intelligible, and developed parts ought not to be admitted. Human reason can explain its own discoveries; but it can only comprehend the subjects of divine revelation, as far as it has pleased God to render them evident. When heavenly things are discoursed of in earthly language, the mind is limited in the information it receives by the inadequate terms which are necessarily employed, and, perhaps, by its own inability to comprehend them; the mind assents to an intelligible proposition, because God says it is so, not because it discerns the agreement and necessary connection of the ideas.

When the holy scriptures inform me, that the dead shall rise never more to

die, that they shall be judged, that the wicked shall be punished and the righteous be rewarded, I understand these declarations as far as is necessary to influence my conduct. But if you inquire concerning the qualities of an immortal man, the mode of judging that will be adopted, the nature of the invisible and unchangeable state, I confess that I have no correct nor adequate ideas upon these points. In this sense these things are extraordinary and incomprehensible; but is the scripture account of them, therefore, altogether incredible? I consider the Bible as a practical book, which reveals what is necessary to conduct us to heaven, but which rarely condescends to gratify our curiosity. It is "a light shining in a dark place;" there are rays sufficient to direct our course and enlighten our path, but they do not dispel the darkness which more than half conceals many of the objects around us.

Having premised these observations, in order to state what mode of reasoning ought to be followed on subjects of this kind, I shall proceed to inquire into the scripture account of man's redemption.

1. The present condition of mankind is represented as a sinful, corrupted, degraded state. Now to be a sinner, signifies a transgressor of a law, and as all laws have penal sanctions, it farther implies a desert of punishment: and farther, the character of a sinner includes the notion of moral unfitness for the society of holy beings, and the enjoyment of heavenly blessedness.

2. The Christian doctrine also represents man as being incapable of making reparation to God for the violation of his holy law, and the consequent dishonour cast on his moral government; it considers him as being unable to do any thing, for the sake of which he might justly claim the divine forgiveness and favour. It also asserts the inability of man to communicate to his polluted soul a new and holy nature.

3. We are taught that God did not treat man according to his deserts, but that, of his own goodness, he provided such means for his recovery as would be sufficient for the salvation of a sinner, and at the same time secure his

own honour, as the holy and righteous governor of intelligent creatures.

4. It was appointed by divine wisdom, that man should be saved by the interposition of a mediator. The office of a mediator was voluntarily undertaken by him who is called the Son of God, who being exalted by his nature above all the obligations of a creature, was fully adequate to merit and to perform whatever was deemed necessary to man's salvation.

5. At the appointed time, the mediator Jesus Christ came into the world, in whose person there is an ineffable union of the divine and human nature; who, by his life, doctrine, sufferings, death upon the cross, resurrection, and intercession, has procured pardon of sin, the influences of the Holy Spirit and everlasting life, for all those who comply with the terms of the Christian covenant. Jesus Christ is the fountain and distributor of all the blessings and benefits peculiar to this gracious constitution.

As far as this statement goes, I think it is agreeable to the doctrine of the New Testament.

I presume, that the foregoing propositions are intelligible in themselves, that they do not contain any self-evident contradiction, nor can reason demonstrate them to be untrue. And of the various schemes which reasoning minds have fabricated to extricate mankind from their lost, ruined condition, I never yet considered one that did not involve as many and as great difficulties as the Gospel plan of salvation, without possessing its manifest sufficiency. Some have treated it as improbable, that God would not extend his mercy to sinners without some sort of consideration or satisfaction; and the same men have proposed that pardon should be granted without assigning any reason at all. If such reasoners were to urge, that repentance and amendment might entitle a man to the divine mercy, it might be replied, that this is to admit the necessity of some consideration which the former objection denied. We would then inquire by what authority it is declared, that repentance is efficacious in atoning for guilt; the scripture speaks a different language; and the

whole current of experience proves, that the most exemplary penitence cannot remove the natural consequences of vice or even of indiscretion. A penitent and contrite heart implies a state very becoming in a guilty sinner; but that such a frame of mind can place him in the condition of an innocent person, never has been, and, I suspect, never can be proved.

If it should be thought extraordinary that the divine favour should be transmitted to us as it were through a medium, this perfectly accords with universal experience. No man is conscious of the perpetual and immediate interposition of God in the economy of the world. We are enlightened by the sun; we are nourished by the productions of the earth; and individuals, families, and nations, are made instruments of comfort or distress, of mischief or of benefit, to each other. The world furnishes no evidences of a direct intercourse with the Creator; it is, therefore, unreasonable to demand that in morals, of which we can trace no analogy in physics.

If the exalted character of the Saviour be supposed to involve an objection against the scheme, I suspect that the same arguments, which could be adduced to prove that God is too great and that man is too mean for such condescension, might be urged with equal success against the notion of creation. There is no proportion, no common measure, that will apply to the Creator and the creature; the distance between them, even in idea, must always be infinite. Any speculations, therefore, founded upon the supposed nature of God, which are not derived from revelation, must be fallacious, and, perhaps, presumptuous, and if applied to the case before us, would be found to involve absurdity, or impiety, or both.

That God should create such a creature as man, that he should superintend his conduct, provide for his comfort and support, bear with his follies and undutiful behaviour, &c. is to our apprehension no less below the greatness of his character, than that he should send his only begotten Son to redeem a world of sinners.

I am aware, that what is commonly

called the doctrine of the atonement forms a considerable difficulty in the minds of many people. They tell us that they "cannot conceive how the sufferings and death of an innocent person can be available, or necessary, to the salvation of a sinner." The opinion that certain benefits may be derived from the offering up of sacrifices, does not form a difficulty peculiar to the Christian system of redemption. It is too well known to require a distinct proof, that sacrifices formed a part of the religious institutions of the earliest ages; and that the death of an animal was supposed to add efficacy to their prayers and supplications. How did such a notion enter into the minds of men? If it were first obtained by revelation, and propagated by tradition, which is highly probable, this part of our inquiry may cease. If it were derived from the dictates of reason, then the practice was agreeable to the unbiassed operations of the human mind. An opinion that prevailed so generally, and that was continued during so many ages, may be supposed to have had some better foundation than caprice or accident. This mystery is cleared up by the Bible; and when any man can deliver as satisfactory an account of it, upon different principles, he may demand attention. Every other explanation that I have yet seen was an outrage upon common sense.

With respect to the availableness of a vicarious sacrifice, I would observe, that this depends upon the good pleasure of God; for as man had no claim upon his Maker for mercy in any way, so the mode in which it would please God to bestow it must be left to his wisdom and goodness. The nature of the subject does not require any discussions respecting the intrinsic value, sufficiency, &c. of the death of Jesus Christ in relation to the redemption of man, for whatever God appoints must be best on every account; so that whether the efficacy of it depend upon his institution, or whether he ordained it because it was the most efficacious, amounts to the same thing in a practical consideration.

Of the necessity that there was of

adopting this mode of conveying the blessings of pardon, grace, and everlasting salvation, I think no man ought to presume to judge. We know but little of the *laws* by which the world is governed, and we know still less of the *reasons and ends* of the all-wise governor. To attempt to determine a priori concerning the necessity or propriety of any mode of conduct adopted by God, would be proceeding without data. He who inquires whether the world might not have been saved without a mediator, would be as wise as he who demanded whether it could not be enlightened without the sun. What God *can do* as omnipotent, and what he deems it *best to do* as omniscient, are very distinct inquiries; and if any man separates the notion of infinite wisdom from that of absolute power, in his reasonings upon this subject, he will involve himself in a maze of error and contradiction.

Few things have contributed more to the production of erroneous opinions upon this subject, than the following notions which reasoning minds have too commonly adopted: "That the world was made for man, and men for each other, and themselves; that human happiness is the final cause of all the divine dispensations; that in God's sight natural and moral evil are pretty nearly allied, &c." But the language of experience, and the declarations of scripture, directly contradict such theories as these; the one, by exhibiting mankind struggling with every form of calamity, during nearly six thousand years; and the other, by teaching us, that as God is the prime author, the supreme dirigent of all things, so he is the ultimate end of all; and that any scheme of religion which directs us to a happiness separated from the knowledge and enjoyment of God, or to consider any subordinate object as our felicity and our end, is a false and unsafe speculation. I suspect, therefore, that some of the difficulties which are urged as arguments against the necessity of the plan of redemption, are connected with an opinion that nothing farther is proposed by it than the welfare of man; whereas, we are expressly assured that this intention, however

highly to be esteemed by us, is but secondary and subordinate to the honour and glory of God's holy and righteous conduct in the moral government of the world.

It is possible that the objections founded upon the mysterious nature of the doctrine of redemption may be partly obviated by reflecting upon the nature and consequences of sin. We are unhappily but too well acquainted with this part of the subject, and the experience of most men will furnish too many lamentable proofs of its power and its effects. That the introduction of sin should be possible, in a world made and governed by a being of infinite wisdom, power, and goodness, could hardly be demonstrated a priori. We see it and feel it, however: consequently all arguments against it must be *sophistical*.

But admitting the existence and prevalence of evil, it might seem very wonderful, that this should be permitted to throw the moral and great part of the natural world into disorder, and draw after it such a terrible series of various misery. Now it must be allowed that there is something positive in sufferings, that the pain and sorrow we feel are actually inflicted by the author of our being, and farther, that they imply ill desert on the part of the sufferer, and, consequently are penal. It must also be granted, that God does not dispense misery from mere arbitrary will as a despot; but that he inflicts it as a moral governor and righteous judge; the rectitude of his character demanding it as proper and becoming. Now would the generality of men have imagined a priori, that there was a power and efficacy in sin, which would (so to speak) oblige the governor of all things to render his creatures so miserable as we see they actually are? The facts press upon us with irresistible evidence; and we conclude that the reason of this connexion is holy, just, and good, because this is the Lord's doing, who doeth all things well. The depravity and misery of man as a creature, made originally good and happy, is full of mystery; but it would be vain to object against constant experience. The restoration of man to a state of

holiness and happiness by Jesus Christ is also full of mystery; yet the experience of those who have embraced the offered benefit, proves the reality of the recovery, and the efficacy of the method, with no less certainty of evidence. The doctrines of christianity are those alone, which ever produced any decisive improvement in the moral condition of mankind; and it would be in vain to search for instances of purity and holiness among any class of people, **except** where salvation, through the power and grace of the Redeemer, hath been taught and believed.

I shall only suggest this one consideration more at this time, that the doctrine of salvation, by a mediator, is clearly and explicitly taught in the holy scriptures. Whoever admits of their divine authority must be sensible, that this is an argument which ought to bear down all objections, more especially when he is informed in the same writings, that incredulity implies a state of moral disease, and is seated in the heart rather than in the understanding; and that it is one part of the office of our Saviour to remove that moral pravity which always darkens and perplexes the soul in its religious investigations.

To the Editor of the Christian Observer.

You profess to look with an impartial eye on the controversy between the disciples of Calvin and those of Arminius. These professions are entirely distrusted by our friends the Anti-jacobins, who may be honest and sincere men, but rather seem (like Dr. Johnson) to "*love a good hater.*" I confess I am not equally sceptical; and therefore trouble you with a letter which, if rejected by you, will, I am persuaded, owe its rejection to better reasons than its libertarian complexion.

The free agency of man has been sometimes denied, as being totally irreconcilable with the supreme and universal government of God in the world. The truth of this charge some assertors of human liberty have admitted; but have referred this apparent inconsistency to that general mystery in which all the attributes and actions of deity lie hidden and enshrined. I would not banish mystery from religion. I know

that a religion with *many* mysteries *may be true*, but that a religion without *any* mysteries *must be false*. Yet, I trust, I am not rashly violating holy ground, if I endeavour, with all the timidity and trembling which so stupendous a subject exacts, to shew *that there is, in fact, no inconsistency* between the *free* volition of man and the *absolute* volition of his Maker. To illustrate my ideas on this head by "reasoning from what we know," let me propose a very simple case, and in which merely human agents are concerned.

Let A. and B. play together at any game of skill, for example, at chess, A. being supposed by far the more skilful player; here B. is *in every move* strictly a *free agent*, under no bias but the pressure of extrinsic circumstances, under no restriction but that which arises from his own inferior powers of combination and resource; yet in every game A. can nearly *insure himself the victory*. Now let the intellectual capacity of A. be conceived to increase without limit. Then what was before in him a prodigious dexterity in conjecture, is now become foresight; what was reasoning, is now intuition; what was before a high probability, is now an absolute certainty of success. He continually effects his object without fail and with ease; *yet B. is still in every move strictly a free agent*. This case, duly generalised, may serve to illustrate the proposition which I am attempting to maintain; that the co-existence of free volition on the part of man with absolute volition on the part of the Deity, is not incomprehensible; if it be taken into the account, that the one is a being of a very limited capacity, and the other infinite in foresight, in contrivance, and in power.

Of this principle a thousand other illustrations press for notice; but they would be superfluous. I might resort to the case of two generals disputing a campaign; to that of two politicians respectively manœuvring for mastery in a state; indeed to any case where human intellects struggle together: in all these instances, superiority of talents has the best chance of accomplishing a given object; the more the difference of talents is increased, the less does that chance want of certainty; and when the

difference of talents becomes infinite, the difference between the probability of success and the certainty of it must necessarily vanish altogether. Where then is the difficulty of conceiving that, consistently with the free agency of man, the deity may bring to pass every event, however minute, which in his unerring wisdom he may judge proper.

Such, Sir, is my argument, which I now leave to you, and (if you shall so please) to your readers. To those, however, who may honour it with any remarks, I would earnestly recommend two things, *piety* and *temper*. I would recommend *piety*, for to treat the awful subject of the divine nature is to enter the *Holy of Holies* of Theology. I would recommend *temper*, for a *discussion* relative to *His* attributes, whose name* is 'ΑΓΑΠΗ, should never degenerate into a *dispute*.

GEO. BLAIR.

To the Editor of the Christian Observer.

I TAKE the liberty of sending you the two following plain inscriptions. They have nothing but the solemn lesson which they inculcate to recommend them. The first was intended to commemorate the awful event which occurred at Devizes, and is recorded in the Christian Observer for September, (p. 583, note.) By comparing the description with that account you will perceive, that the *circumstances* of the fact were incorrectly stated to the gentleman who furnished you with the anecdote in question. The tablet was affixed, *soon after the event which it commemorates*, to the old market-house; and *afterwards*, that building being removed, to a pillar opposite the Bear-inn, which supported also the

* 1 John, c. iv. ver. 16.

MISCELLANEOUS.

To the Editor of the Christian Observer.

You inserted in your last number some Strictures on Sir R. Wilson's History of the British Expedition to Egypt, and I assume, that you are willing to admit similar communications.

I have been lately reading Mons.

sign of that house, situated in the market-place of Devizes. I much fear *that it will not be speedily replaced*.

The second inscription is to be found in the churchyard belonging to the parish of St. James, in the same town. If you think that it will add any weight to the arguments employed by the author of "The Sundry Water-Party," (1 Vol. p. 784,) you will probably insert it.

I remain, with most cordial wishes for the success of your undertaking,
AGRICOLA.

"THE following authentic relation is to deter all persons from calling down the vengeance of God, or taking his holy name in vain.

"Thursday, January 25th, 1753, RUTH PIERCE, of *Pottern*, agreed with three other women to buy a sack of wheat; one of the three collecting the money, and discovering some wanting, demanded it of Ruth Pierce, who said she had paid her share, and rashly wished she might drop down dead if she had not; which she instantly did on repeating her wish, with some money concealed in her hand, to the amaze and terror of the crowded market."

"In memory of the unfortunate end of ROBERT MERRIT, and SUSANNAH his wife, ELIZABETH TILEY her sister, MARTHA CARTER, and JOSIAH DERHAM, who were all drowned in the flower of their youth, in a pond near this town, called Drew's, on Sunday evening, the 30th of June, 1751, and are together underneath entombed. This monument, as an useful monitor to young people to remember their Creator in the days of their youth, was erected by subscription."

Denon's Account of the French Expedition to the same country, and I take the liberty of sending you a few quotations from that entertaining work, as well as some brief remarks on the principles of the French Scavant who is the author of it.

I have long been of opinion, that the doctrines so much complained of among us as articles of French importation, are, in fact, no other than the common principles of our corrupted nature; and that we ourselves very largely partake of that apostasy from the faith of Christ, which we charge on the French nation. In the work, for example, of the philosophic Denon, I trace much the same opinions as those which have been censured in that of the gallant British officer. There is in the two books nearly the same mode of speaking of fate, destiny, and fortune; the same forgetfulness of the providence of a God; the same want of allusion to the justice of the cause for which war is undertaken; the same disposition to estimate character by military merit: the same mode of avoiding, when death is mentioned, the least reference to a future state.

Excuse me, Sir, if I speak with some warmth on this important subject. I detest the coldness of that philosophy which teaches us to conceive of the man who is slain in battle, in the same manner as of the horse that may have fallen under him; which can contemplate our fellow-creatures as mere implements of destruction, forgetting the immortal soul that is in every soldier; which, instead of consoling itself, when the warrior dies, with the consideration that he has fallen in a good cause, and that he may, through the mercies of a Redeemer, be gone to his great reward, vapours about the human glory which has been acquired, and thinks to repay the sacrifice of life by two or three well-turned expressions of impassioned sensibility.

Denon describes himself as weeping over the bodies of numberless Frenchmen which he saw cast ashore after the battle of Aboukir, and I do not mean to question the acuteness of his feelings on the occasion. His language is oratorical and striking, it is also affecting; but it appears to me remarkably to shew the emptiness of his philosophy and the vanity of human glory. It shall here be quoted.

"All these objects," says he, (meaning his companions in arms, whom he saw washed up by the tide) "were only a few months since youthful, and glowing with spirits, courage, and hope. They made a noble effort, and tore themselves, amidst torrents of tears, from the embraces of their mothers, sisters, and lovers, from the feeble clings of their infants, and from all by whom they were held dear. These, anxious to hear of their triumph, prepare for rejoicings, but the objects of their affection grin ghastly on a foreign shore, while their lifeless bodies are consumed by a burning sand. Whose truncated skeleton is this which meets my view? Is it thine, intrepid Thevenard? Unwilling to submit to the amputation of thy fractured limbs, thou only aspiredst to the honour of dying at thy post. Another spectre succeeded; his head half buried in the sand was covered by his arm. Dying in battle hast thou wherewith to reproach thyself? Thy mutilated limbs are witnesses of thy bravery. Couldst thou then be more than brave? Who is this next in an erect posture without any legs? His countenance seems, for an instant, to stop the hand of death of whom he is already the victim. It is, doubtless, thee, courageous Dupetitore! Receive the tribute of that enthusiasm with which thou inspiredst me.—Adieu, a tomb will not cover thy dust; but the tears of the hero, who regrets thy fate, are the indistructible trophy which will enrol thy name in the temple of memory. Who is this in the tranquil attitude of a virtuous man, whose last action has been dictated by wisdom and duty? He is still observing the English fleet; and, like Bayard, he wishes to expire with his face towards the enemy: his hand is extended towards a parcel of half rotten bones, amongst which I, however, distinguished a stretched out neck and extended arms. Yes! They are thine, thou young hero, amiable Cassabianca! They can be none other but thine. Death, inflexible death has joined thee with thy father, which union thou preferredst to life: sensible and respectable youth! thou wert promised glory by the hand of time, but thy filial piety preferred death; receive then our lamentations as the price of thy virtue."

Is this, then, all the recompense which these brave followers of Bonaparte obtained for their services? Melancholy reflection! Denon himself, even the gay Denon, evidently finds his mind rendered habitually sorrowful by the scenes of death which he witnesses; for death, in his view, is the termination of every hope. It puts a final period to existence. His very gayety appears to me to be in some degree forced; for it was ne-

cessary to be light and gay, in order to avoid the pain which attended sober reflection.

Mr. Denon, notwithstanding all his praise of Bonaparte, and his ascriptions of glory to the French who fell in Egypt, seems occasionally to admit that they had no shadow of right to set their foot on the Egyptian coast, and that they were the objects of the just execration of the inhabitants. For example, on approaching, in his little boat, the shores of Egypt, he remarks,

"Having trusted myself to the care of a Turkish boatman, I began to reflect that it was an act of madness on my part to have placed myself with a man, *who, as well as all his countrymen, had good reason to hate the French*, and to wish for an opportunity to avenge himself."

He also freely admits, in several parts of his work, that the treatment experienced by the natives was very often as cruel as the original landing was unjust; for example, he represents in the following *pleasant* language, the uncereimonious manner in which the French applied to their own use the property, whether of enemies so called, or of acknowledged neutrals, which came within their reach.

"We seized," says he, "a convoy of eight hundred sheep, which, I believe, without much difficulty, we persuaded ourselves belonged to the enemy; and in the evening it consoled our troops for the fatigues of the day. We arrived at Elsach, but too late to save the village from being pillaged. In a quarter of an hour there remained nothing at all in the houses, literally nothing. The Arab inhabitants had fled into the fields; we invited them back; they answered coldly, 'Why should we return to our houses? Are not the deserts now as good as our own homes?' To this laconic answer we could make no reply."

But I must quote one passage which will still more distinctly explain to the English reader the nature of that honourable warfare, in which the French soldiery were engaged.

"We (says Denon) who boasted that we were more just than the Mamelukes, committed daily and almost necessarily a great number of iniquitous acts. The difficulty of distinguishing our enemies by their exterior form, was the cause of our continually putting to death innocent peasants; our soldiers, who were sent out on reconnoitring parties, frequently mistook for Meccans the poor merchants belonging to a caravan with whom

they fell in; and before justice could be done them (even when the time and circumstances would allow of justice) two or three of them were shot, a part of their merchandize either plundered or pilfered, and their camels exchanged for ours which had been wounded. The profit which resulted from these outrages fell invariably to the share of the blood-suckers of the army, the commissaries, Copts, and interpreters; the soldiers, who sought every opportunity to enrich themselves, being constantly obliged to abandon and forget their projects by the drum beating to arms. The situation of the inhabitants, for whose happiness and prosperity we had doubtless come to Egypt, was no better. If through terror at our approach they had been obliged to quit their houses, on their return, after we were withdrawn, they could find nothing but the mud which composed their walls; utensils, ploughs, doors, roofs, every thing, in short, of a combustible nature had been burned for cooking; the earthen pots had been broken, the corn consumed, and the fowls and pigeons roasted and devoured. Nothing was to be found except the bodies of their dogs, killed in endeavouring to defend the property of their masters. If we resided for any time in a village, the unfortunate inhabitants, who had fled on our approach, were summoned to return under penalty of being treated as rebels who had joined the enemy, and of being made to pay double contributions. When they submitted to these threats, and came to pay the Miri, it sometimes happened that they were so numerous as to be mistaken for a body of men in arms, and their clubs considered as muskets; in which case they were always assailed by several discharges from the riflemen and patrols, before an explanation could take place. Those who were killed were interred, and the survivors remained friends with us until a proper opportunity offered for certain revenge. It is true, that provided they did not quit their dwellings, but paid the Miri and supplied the wants of the army, they saved themselves the trouble of a journey, and avoided the unpleasant abode of the desert. They then saw their provisions eaten with regularity, and might even have their share of them, preserving a seat at their doors, selling their eggs to the soldiers, and having a few of their wives and daughters ill-treated and insulted."

This quotation needs no comment.

If it be true, as most unquestionably it is, that Bonaparte invaded a perfectly neutral and unoffending country, it follows that every Turkish subject put to death by the French must be considered as murdered, on account of his fighting in the defence of his lawful sovereign; and the guilt of that murder lies at the door of Bonaparte. Denon himself, as some parts of the preceding extracts indicate, is not altogether insensible to

this truth. Such, nevertheless, is his idea of the *glory* attached to the profession of arms, exercised in *whatever cause*, that his sensibility does not seem to prevent his triumphing in the idea of the immense multitude of Turks whom Bonaparte put to the sword. Let the following passage be adduced in testimony of the justice of this observation.

"The enemy was attacked on all points and at every point were defeated. The cavalry charged the fugitives even into the sea, where they had thrown themselves, in the vain hope of reaching their fleet by swimming. The whole Turkish army amounted to twenty thousand. Six thousand were made prisoners, four thousand were left on the field, and all the rest were drowned. Never was a battle more imperiously *necessary*, never was a victory more complete! Thus did Bonaparte perform his promise to the brave troops whom he led from Syria. This was the last victory that he gained in Egypt. Inspired, no doubt, by his own good genius or by that of France, he felt that the Republic and all Europe demanded his return, to perform operations equally brilliant and still more extensively useful."

I hope, Mr. Editor, that our countrymen in arms will take care that these "equally brilliant and still more extensively useful operations" shall not be "performed" in England; and that, by the blessing of a good Providence on their lawful cause, they will preserve our towns, our villages, our flocks of sheep, our wives, and our daughters, from those "necessary" severities which the Scavants of Bonaparte so feelingly lament, and which his military ruffians know so well how to execute.

This writer, on whom I trust I have not been too severe, I understand is esteemed as a man of character and feeling by his countrymen, possesses real science, and now enjoys a respectable situation under Bonaparte. These circumstances will only serve to point out more strongly the tendency of the common French principles; to shew that the greatest moral obliquity is perfectly consistent with true glory in the eye of an infidel philosophy; and to warn my countrymen against, not the crimes only, but the modes of thinking which are at this time current in the French nation.

S. P.

To the Editor of the *Christian Observer*.

I AM one of those old-fashioned Englishmen, who still retain their unphilosophical prejudices against the French nation and character; and I blushed, Sir, to see our public papers, during the late peace, crowded with paragraphs, describing the unrivalled glories of the Consular court, and the homage rendered to his Consular majesty by the *British nobility*! Being, however, anxious to learn the actual state of what Gallican legislators have termed "regenerated France," I have perused, with no inconsiderable degree of curiosity, such productions of the press as profess to afford the desired information. The principal of these, in point of size and interest, is a thin quarto entitled "*The Stranger in France*," by John Carr, Esq. who dates his preface at Totness in Devonshire. The author is certainly an intelligent tourist, but at the same time too much, Sir, of a sentimentalist and cosmopolite either for such unenlightened people as myself, or, as I shrewdly guess, the Editor of the *Christian Observer*. I might also mention this gentleman's glowing partiality for Bonaparte,* a passion, which recent events may possibly have abated. Mr. Carr's work is, nevertheless, replete with information, and well worthy the attention of those who wish to "discern the signs of the times," and have watched, with terror and surprise, the progress of a revolution founded on atheism and cemented with blood.

A few detached extracts from the *Stranger in France* may, probably, not be unacceptable to your readers.

"We entered the beautiful boulevards of Rouen about seven o'clock in the evening. Upon our rapidly turning the corner of a street, as we entered the city, I suddenly found coach, horses, and all, in the aisle of an ancient Catholic Church. The gates were closed upon us; and in a moment, from the busy buzzing of the streets, we were translated into the silence of shattered tombs, and the gloom of cloisters; the only light which shone upon us issued through fragments of stained glass, and

* See pp. 115, 116, &c.

the apertures which were formerly filled with it. This Church, having devolved to the nation as its property, by force of a revolutionary decree, was sold for stables to one of the owners of the Rouen diligences. An old unsaleable cabriolet occupied the place of the altar, and the horses were very quietly eating their oats in the sacristy!" (p. 38.)

"The Cathedral of Rouen* is a grand and awful pile of Gothic architecture. During the revolution, this august edifice was converted into a sulphur and gunpowder manufactory; by which impious prostitution the pillars were defaced and broken, and the whole is blackened and dingy. The costly cenotaphs of white marble, enriched with valuable ornaments, containing the hearts of our Henry III. and Richard I. kings of England, which were formerly placed on each side of the grand altarpiece, were removed during the revolution." "I next visited the Church of St. Ouens*, which is not so large as the cathedral, but surpasses that, and every other sacred edifice I ever beheld, in point of elegance. This graceful pile has also had its share of suffering, during the reign of revolutionary barbarism. Its chaste and elegant pillars have been violated by the smoke of sulphur and wood, and in many places present to the eye chasms produced by massy forges, which were erected against them, for casting ball. The costly railing of brass, gilt, which half surrounded the altar, has been torn up and melted into cannon. The organs of all the Churches are broken and useless. They experienced this fate, in consequence of their having been considered as fanatical instruments during the time of terror." p. 46. "In Paris, the sabbath can only be considered as a day of dissipation to the lovers of gayety, and a day of unusual profit to the man of trade. Here, it is true, upon particular festival days, considerable bodies of people are to be seen in the act of worship; but curiosity and the love of show assemble them to-

gether; if it was otherwise, their attendance would be more numerous and regular. The First Consul does not seem to possess much fashionable influence over the French in matters of religion; otherwise, as he has the credit of attending mass, with very pious punctuality, in his private chapel at Mal Maison, it might be rather expected that devotion would become a little more familiar to the people." p. 119. "The English convent, or as it is called, the convent of the Blue Nuns in the Rue de St. Victoire, is the only establishment of the kind, which, throughout the Republic, has survived the revolution. Mrs. S——, one of the sisterhood, led me to the chapel, where, when we entered, my surprise and abhorrence were equally excited. The windows were beaten through, the hangings were flapping in the wind, the altar was shattered in pieces and prostrate, the pavement was every where torn up, and the caves of the dead were still yawning upon us. From their solemn and hallowed depths, the mouldering relics of the departed had been raised by torch light, and heaped in frightful piles of unfinished decay against the walls, for the purpose of converting the lead, which contained these wretched fragments of mortality, into balls for the musketry of the revolution. The gardens behind the chapel must have been once very pleasant, but they then had the appearance of a wilderness. Some of the nuns were reading upon shattered seats, under overgrown bowers; and others were walking in the melancholy shade of neglected avenues." p. 142.

The present system of French manners appears, from my author's description, to be founded on the pernicious maxim, that vice loses half its evil by losing all its grossness. As an instance of this, we are informed, that an affectation of classical antiquity in dress, "the airiness of which to the eye of fancy," (the Tourist's fancy) "looked like the mist of incense, undulating over a display of beauty and symmetry," (p. 88) is the prevailing costume of the female fashionables of Paris. French virtue, however, made an heroic effort

* Described in the 289th page of your present volume, in the Tour communicated by Ponticus.

one evening in the Elysian Fields,* and expelled from these *campi nitentes* no less a personage than Madame R——, who “presented herself there in a dress which almost rivalled the robes of Paradise.” p. 133. I leave it to the anatomists of the human, or rather French character, to determine the specific quality of that *virtue*, which, in the chosen haunts of profligacy, has thus its fits and starts of purity, and reddens with a capricious blush. And upon what principle does this accommodating virtue tolerate the scenes described in several other passages of the Stranger in France? In perusing Mr. Carr’s Tour, how often could I adopt the language of the patriotic satirist,

“Methinks, as in a theatre, I stand,
Where vice and folly saunter hand in hand;
While virtue, hov’ring o’er the unhallowed
room,
Seems a dim speck through sin’s surrounding
gloom!”

Such, Sir, have been the effects of an infidel revolution. The founders of that revolution, who, (to use Mr. Carr’s words when speaking of their agent Robespierre) “like the revolting angel, appeared to have preferred the sceptre of hell and chaos, to order and social happiness, will descend to posterity with no common attributes of distinction and pre-eminence. Their minds were fully suited to their labours, which, in their wide sphere of mischief, required more genius to direct them than was bestowed upon the worst of the tyrants of Rome; and a spirit of evil, which, with its ‘broad circumference of guilt,’ was calculated to darken the disk of their less expanded enormity.”

BRITANNUS INCORRUPTUS.

MODERN CHARACTERS.

NO. VII.

CHARACTER OF EUSEBIA.

(Concluded from p. 357.)

In some former papers I spoke of the education and of the religious princi-

* Paris too, like the Virgilian Tartarus, has its Elysium! (See p. 208.)

“—locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas.”
Æn. vi. 638.

ples of Eusebia, of her manner of interpreting scripture, and of her reasons for being a member of the Church of England. I shall now conclude my account of her by adding some farther particulars respecting her conduct, and in the course of my remarks shall again occasionally advert to the character both of Amanda and of Theodosia.

Great diversities of sentiment prevail among professed Christians on the subject of practice. Some have represented Christianity as a religion consisting chiefly in austerities. Persons of a naturally harsh temper, of a narrow mind, and of a melancholy unsocial disposition, have inclined to these views of religion. There have been men of this class in almost all ages. We read in the Old Testament of those who “bowed down their head as a bulrush,” and were willing to “fast and afflict their souls;” but, nevertheless, continued to oppress their fellow-creatures by “exact[ing] all their” accustomed “labours.” In the time of Christ the Pharisees disfigured their faces; they were, in some things, scrupulous even to excess; they “tithed mint, and cummin, and anise,” but neglected “justice, mercy, and truth.” The Papists have largely partaken in the same error. They have obliged men to “abstain from meats, which God hath commanded to be received with thankfulness;” have forbidden the marriage of priests; and actuated partly, as must be granted, by a pious spirit, have encouraged monastic institutions. Some of the Puritans imbibed a portion of the like spirit. They severely condemned the common vices of the world, but they did not guard, with sufficient care, against the different kinds of spiritual wickedness, against censoriousness and uncharitableness, against self-sufficiency and conceit.

Theodosia mistakes on this side. Error, however, has various modifications and degrees. When I say that Theodosia is severe, I only mean that she is violent on the side of those strictnesses of her party, the practice of which is easy to a woman of her temper and in her circumstances; for I do not think her by any means inclined to all the austerities common in former days.

For example, she does not, like the Pharisee, "fast oft." I doubt whether she may not a little too much indulge her appetite at table; and in no respect can she be said to torment her body for the good of her soul; for she is rather late in bed, and has many self-indulgent ways. Her strictness chiefly consists in absenting herself from places of fashionable amusement.

There is a second class of persons who, professing to avoid the error which has just been described, frequent without scruple the common scenes of dissipation. They consume their morning in ceremonious visits, give their evening to cards, or attend the ball, the play, and the masquerade; and perceiving that fashionable society has established a certain code of laws for the prevention of flagitious crimes, they assume that a punctual observance of this code is that species of strictness which is required of them as Christians.

Amanda too much confounds herself with this class; though I admit that she is more strict by two or three degrees than the bulk of *fashionable* Christians. She is one of the first to forbear from visiting a suspected female; and she cannot quite agree with some of her friends, who seem to think all society good excepting that of persons whom a club has rejected, or a court of justice has convicted of adultery. But though cautious in respect to the reputation of her female friends, she is comparatively indifferent as to the character of the men with whom she freely associates, and I should by no means be surprised to hear of her being even united in marriage with some person of vicious conduct, or notoriously irreligious principles.

Eusebia belongs to a third description of persons. She is, in a Christian sense, at war with that world with which Amanda seems to be in league; and she, at the same time, maintains an unceasing conflict with those enemies within the breast, whom Theodosia almost forgets to reckon among the number of her adversaries.

I am afraid, Mr. Editor, that many even of your graver readers have very inadequate ideas of that kind of secret

discipline which Eusebia habitually imposes on herself. I shall, therefore, be very particular in describing it. Though she endeavours to exclude all austerity from her religion; though she is almost as fearful of contracting a general severity of disposition as of indulging any acknowledged sin; though her countenance is cheerful, and her temper gay; and though, to use our Saviour's expression, she is accustomed to "anoint her head and to wash her face, so that she appear not unto men to fast;" she observes, I can assure you, a secret system of self-denial, which exceeds even that of the strictest cloister, for it purposes to extend itself to every word she says, to every act she does, and also to her most secret desires and imaginations.

Amanda has little or no struggle with herself, and Theodosia, under the pretence of following her religious feelings, seldom does violence to her inclinations. But Eusebia's life is a continual combat. She considers heaven to be a prize which shall be adjudged only to those who shall first have gained the victory. By much and earnest prayer, by devout and holy meditation, by carefully regulating her temper, by bridling her tongue, and by closely examining the various emotions of her mind under all the little incidents of life, as well as in its more trying circumstances, she has detected many a corruption of her nature and has prevailed against it; and, though still subject to numerous infirmities as well as occasionally betrayed into some manifest faults, on the whole, she has now, by the grace of God, attained to a strength of principle, and a degree of excellency in conduct, of which Amanda has no conception.

Amanda, as I admit, is very correct. But there is in Eusebia a correctness of another kind, which I wish that I could adequately explain. To correct her manners has been the chief object of Amanda. To possess those views of doctrinal divinity, which she deems correct has been the aim of Theodosia. Eusebia is scarcely less attentive to every rule of female propriety than

the one, and she no less highly estimates the importance of sound doctrine than the other; but the correctness in which she labours to excel has respect chiefly to the heart. She correctly sees what is the inward frame of mind which is required under the Gospel; and is quick to discern in herself, as well as prompt to resist, the feelings of pride, of self-righteousness, of vanity, of self-preference, of envy, of jealousy, of selfishness, of anger and malice, of impatience and discontent. She is a correct judge of the duties which, in this age and nation, christianity requires of a woman in her circumstances. She has well considered how far she ought to yield to the customs of the present world, and how far it is proper to resist them. She is correct in adjusting the relative proportion of time which is due to her several employments. She correctly discerns many distinctions of which Amanda is insensible. She sees the difference between a proper diffidence and cowardice in the cause of Christ; between mere softness of nature and that charity which is a Christian grace. She also distinguishes between some things which Theodosia confounds; between zeal for certain doctrines of the Gospel and a true and lively faith; between love of our Christian brethren and partiality to a sect; between the mere use of religious phrases and the exercise of the devout affections of the heart. In short, the great characteristic of Eusebia is this; she endeavours to express, by every action of her life, either her love to God or her charity to man; and deems herself correct in proportion as she accomplishes this purpose. Her's, however, is an enlightened charity. She is taught by it not only to consent and agree, but also to withstand and resist; for "her love abounds in knowledge and in all judgment." Her motive to this life of charity, is that which was formerly described. Deeply sensible of her obligations to him who died for her, she lives no longer to herself; and she keeps habitually in her mind that saying of the apostle,

Christ. Observ. No. 24.

"Brethren, if God so loved us we ought also to love one another."

It is probable, Mr. Editor, that some of your readers, while they were perusing that account of Amanda's pleasing disposition, which was given in my first paper, conceived that she was not to be surpassed in point of true practical goodness; although, in respect to certain questions about faith, some others possibly might be superior. I trust that this sentiment has already been, in some degree, done away; but I am desirous of completely removing it.

Amanda, it was formerly observed, pleases every one; but she pleases without always serving them. Eusebia, on the contrary, is eager to serve every one; but at the expense of not always pleasing. Hence while Amanda has obtained almost universal favour, Eusebia's name has become a little unpopular in some quarters. She is so resolutely determined to husband her time, to select her acquaintance, and practically to differ, as far as a difference is needful for conscience sake, from the mass of society in a variety of particulars, that she has obtained the character of being far too precise and unaccommodating. Eusebia, nevertheless, has a pious circle of her own; and her friends are remarkably attached to her. I am persuaded, that several of them would even rejoice in an opportunity of making large sacrifices to serve her; whereas, I question whether any of the thousand friends of Amanda would put themselves, on her account, to any very serious inconvenience. They like her for the entertainment which she affords them. She enlivens them by her conversation; and her attention to them is of that kind which a little flatters their vanity. Do you wish to be amused? Is the morning rainy? Are the hours heavy on your hands, and would you pay a visit, which you may be confident will not prove dull? Call upon Amanda: you will be sure to find her good-humoured, affable, and lively. Are you in affliction, under temptation, or in perplexity? Repair to Eusebia; her judgment is

good. She will feel both for your worldly trial, and for your eternal welfare. Her advice, depend upon it, will be sound. You will not repent of having taken it. She is experienced in the art of counselling those who are in trouble, and of comforting the afflicted. She has attended various scenes of sorrow, and is apt to measure the felicity of her own life by the degree in which she is allowed by Providence to render essential services to her fellow-creatures.

And here I would appeal to the consciences of those, who complain so heavily of Eusebia's absence from their parties. You wonder what principle of religion can make her object to your innocent recreations, and what can be the occupations which so constantly withdraw her from your society, a society which you admit that she is so well calculated to adorn. Bear with her, she is visiting the sick; she is comforting the widow; she is listening to the tale of the sorrowful and oppressed, and of all these she has discovered that there is a large number in the world; she is "converting sinners from the error of their ways;" she is "saving souls from death;" "she is hiding a multitude of sins." Bear with her, ye sons of luxury and idleness! she is imparting religious instruction to the poor, and is thus teaching them to view without envy your ostentatious expense, to live upon the hope of a better world, to be thankful under every pressure, and to be obedient to the law amidst all the temptations of this their earthly condition. She superintends a female club by which the distresses of the sick are mitigated, and by presiding over a school of charity she communicates religious knowledge to some who may hereafter become instructors. Bear with her, ye votaries of pleasure, and ye apologists for every fashionable vice! She is repairing the mischief which you have done; she is binding up the hearts which you have broken; she is administering the consolations of the Gospel to those whom you have overwhelmed with sorrow, and have left destitute. Though she attends

you not to the theatre, she is, perhaps, employed in assisting, counselling, and extricating some young and unprotected female who had half engaged herself in its pernicious service; or she is stretching out the hand of charity to an undone spendthrift, who was once the sharer of your festivity; or she is rescuing from death some wretched woman who is tempted to despair, and even to self-murder, through the ruin brought upon her by one who is deemed the chief ornament of your society.

But it is only a part of Eusebia's time that is devoted to these employments. She has many occupations, and not a few sources of amusement. The garden is one scene of her enjoyment, and the whole face of nature is viewed by her with a delight which they only know who can trace in it the hand of The Great Artificer, and can ascribe to their own reconciled father the various wonders which they contemplate. In her family also she experiences much happiness. She participates in the playfulness of the children, and she enlivens the party at home, as well as the company of her friends abroad, by the cheerfulness which she introduces into almost every subject of conversation. Those books which improve the heart, or add to the stock of useful knowledge, continue nearly in the same manner as in her earlier days to obtain a portion of her attention, and they occasionally produce discussions which give animation to the domestic circle. Eusebia, therefore, is no melancholy recluse. Under the pressure even of her severest trials, the feelings of her sorrow are mitigated, for she knows "that all things work together for good to them that love God." She enjoys the humble but comfortable hope, that her own chief interests are secured, and, therefore, no vicissitude or even calamity of life destroys the peace of her soul.

Eusebia lately lost her mother. This trouble was attended with much consolation; for how edifying is the spectacle of a dying Christian! She "sorrowed not as one that had no hope," and she has since applied herself to many new duties, for which, indeed, she has been well prepared. Her father is still

alive. She is now the staff of his old age; and being the eldest daughter she has the general superintendence of the family. One of her brothers, who is at college, has been much strengthened in resisting the seductions of youth by the piety of her letters, and another who is at school, both loves her as a sister and looks up to her as to a mother. The younger sisters, in whose education she assists, are beginning, through the grace of God, to copy her example.

Several neighbours of Eusebia, and a few also of her relations, who pass a large part of their time in visiting, complain of her inattention to them. She, nevertheless, writes periodically to an old uncle at a distance, and also to two widow aunts, who say that she communicates almost the only intelligence which they receive of the family occurrences. Eusebia has moreover rendered much religious service to some young acquaintance by her epistolary talents.

Your readers will perceive, even from this brief account of the manner of her life, that it is a life of activity and diligence. Every day appears to her too short to allow of those idle amusements which an idle world has invented and multiplied, in order to relieve the fatigue arising from the want of useful employment. Indeed the application of those large charitable funds, which her own and her father's economy supplies, affords to her at once much occupation and enjoyment; and the variety of her duties concurs to prevent her from being weary of any of them.

Amanda is so engaged by the little ceremonies and civilities of life, that, compared with Eusebia, she is only an agreeable trifler. Her conversation with her friends is not even intended to promote any important end; whereas that of Eusebia, into whatever society she may fall, has for its general and ultimate object nothing less than the advancement of the honour of God and of all the best interests of her fellow creatures. Amanda, even in the exercise of her benevolence, wants the ardour of Eusebia. She visits, as I formerly observed, many poor houses in the country, but her delicacy has not suffered her to enter the neighbouring workhouse, because she hears

that it is very crowded and unpleasant. Eusebia cannot rest while she knows of any misery which she has a chance of alleviating by her self-denying labour, or even by her spontaneous interference. Amanda is often restrained from doing good by an improper deference to the opinions of persons of her own condition. She encourages the parish school; but she conceives that she should render herself too particular, if she were to supply the want of christian knowledge in the mistress by being herself occasionally the religious instructress of the children; and she does not concern herself with the poor of an adjoining parish, who are remarkably neglected, lest she should be thought to invade the province of a very affluent family in that parish whom she visits.

Theodosia has no delicacies. She inclines to flatter the poor at the expense of the rich, and is pleased if she hears that an itinerant preacher, of more than ordinary boldness, has entered a neighbouring parish, has inflamed the gentry, and set the clergyman at defiance. She visits some unhappy persons of her own sex with whom it would not consist with Amanda's ideas of propriety to hold any intercourse. She considers these as interesting characters, instructs them in her doctrines; and if they yield a temporary assent, she repeats every where the tale of the miraculous conversion which, through her instrumentality, has taken place. Her employment in life is that of disseminating her tenets; but she a little resembles some traders, who are more eager to push off their wares than careful to deal in a good article. Her religion, however sound in doctrine she may term it, exhibits no great soundness of practice. Relative duties make scarcely any part of her religious system. She has quarrelled with both her parents, and chiefly lives alone; except, indeed, that she contrives to have often with her some humble companion who flatters her weaknesses, and spares her bodily trouble. She is continually observing to her companions how much her parents persecute her on account of her religion. She speaks openly in her own circle of their ignorance of the Gospel; and enlarges on this subject

in conversations with a favourite maid, who by some is suspected of being a great hypocrite. In her few occupations she is desultory and uncertain. She seems, indeed, to think that she has but one duty which is at all sacred or important, that of spreading what she calls the Gospel; and during those numerous hours, which cannot be devoted to this object, it appears to her of no great consequence in what manner she is engaged. The more pleasant occupations are, therefore, preferred to the more burdensome; a few things are postponed; a few more forgotten or omitted; and though the idleness of cards and of common dissipation is abjured, indolence of other kinds creeps in. Thus, without any one great heresy in her faith, a very high profession of religion is joined with a very low practice. The lives, therefore, both of Amanda and of Theodosia, are without that moral excellency by which the life of Eusebia is distinguished. I cannot close my account of this most excellent young woman, who, according to my humble conception, is a pattern of true virtue, without informing your readers more distinctly than has yet been done of the sentiments which the world entertains respecting her.

The very profligate part of society have not the honour of being at all acquainted with her; and, therefore, they perhaps, more than any others, misunderstand her character. They are not aware that there exist any persons possessing a faith so operative, an integrity so strict, and a charity so fervent. Some of them represent her as a fool; others traduce her as hypocrite; and many of them have acquired a notion, that she is gloomy from the circumstance of their having seen her turn grave when she has happened to fall into their company. The gay as well as the busy slide into mistakes concerning her. By many of the gay it is said, that she is a very good woman, but that she has some strange particularities, and that she carries every thing too far; and by the busy it is affirmed, that there would be no possibility of conducting the affairs of life if every one were to follow her example. Some, who have heard much of her faith, but are only half acquainted

with her principles, represent her as a friend to faith without works; and the very same persons occasionally bring against her the still more odious charge of being far too strict in her practice. Not a few have confounded her with Theodosia; a measure, indeed, in which there is some policy. These two women being alike in some points; for example, in their disposition to avoid scenes of dissipation, not to mention a certain degree of coincidence in some articles of faith, it has been most readily assumed, that they have every quality in common. Eusebia, therefore, almost in the same manner as Theodosia, has been obliged to bear the appellation of a Methodist, a Puritan, a Fanatic. She has sometimes modestly tried to defend herself from these charges: but her accusers love not definitions, and seldom enter into particulars. It is enough for them to have always some bad name, which they are prepared to fix upon her; and there is no want of persons who think that it sufficiently applies.

By reciting a little anecdote I may, perhaps, give some explanation of the manner in which she has come under her present reproach.

Eusebia once when she was in London, a place which she has only occasionally visited, declined accepting an invitation to a very great dinner on a Sunday. The gentleman and lady who invited her were her cousins. The gentleman is a man of some pride, and he professes to be not altogether inattentive to morality and religion. Eusebia plainly, but modestly, expressed in her written answer to the invitation, a religious motive for the refusal. The gentleman considered the note of apology as an implied censure on the Sunday party; and took occasion after dinner to observe to some other members of the family who were present, that Eusebia had been invited to meet them but had refused to come, though her very note of excuse admitted that she had no particular engagement. He then added, "We all know that Eusebia, though a very good woman, is a little apt to neglect her relative and social duties." "I am not at all surprised at her refusal, (exclaimed a lady, who

is remarkable for the largeness of her Sunday card parties;) "for Eusebia has been brought up in so puritanical a way, that she does not dare so much as to look out of her window on a Sunday." A third person whispered that Eusebia must surely be a Methodist. "I should think that she must be a Dissenter," said a fourth; "for I have heard that the Dissenters are very strict about the Sunday." "Well," (added a fifth,) "I believe the Dissenters and Methodists together will be the ruin of the Church; and if the Church goes, we all know that the state will soon follow." Poor Eusebia now seemed to be convicted of being both a Methodist, a Dissenter, and a bad subject; when a blunt kind of gentleman, who knew her better than any of the other guests, and who, by the way, understood more of religion than he altogether cared to practise, asserted, in a very audible voice, that he believed her to be a perfect saint: and that he would undertake to prove that she was a true member of the Church of England both in doctrine, discipline, and worship. The subject now appeared to the lady of the house to be growing much too serious for the general taste of her Sunday party; and, therefore, by affecting to be much surprised at the violence of a shower of rain which began to fall, she cut short the discussion.

An unprejudiced observer might easily perceive, that no charge had been proved against Eusebia. Nevertheless more than one person of the party has founded on this conversation, some confident assertions, that Eusebia is a most violent Methodist, assertions which have been very freely circulated; and several others carried away with them a confused idea, that there must at least be something a little methodistical about her.

The prejudice against Eusebia in certain parts of the dissipated world is very strong. I understand that some mothers, who are deemed very grave by the gay, and who also set up a certain sort of claim to orthodoxy, have been heard to affirm, that they cannot in conscience allow Eusebia to

become intimate with their daughters, lest she should infect them with her religious errors, and, in particular, lest she should prejudice them against those places of public amusement, by constantly resorting to which they so much improve their chance of forming the very best connections.

An acquaintance with Eusebia is, however, by no means universally avoided. Even some women, remarkable for their vanity, and a few others of a rather doubtful reputation, are ambitious of being introduced to her. I suspect that they hope to improve their worldly character by some little participation of her religious credit. They know, indeed, that they are in no danger of sharing her reproach. The ball, the play, the opera, the assembly, the card table, to which they so regularly resort, preserve them from being suspected of the gloom of methodism, or of any want of orthodoxy in their faith.

There are also many persons who, knowing little of Eusebia, occasionally break out into expressions of the most extravagant praise on hearing of some of her beneficent deeds. Often, indeed, such commendation is in part retracted; for her life so plainly condemns the world, that when her whole character is discussed, the world seldom fail to condemn her in its turn. That applause, however, which attends many of her individual acts, as well as that admiration which her candour, humility, and general kindness excite, make a very general impression in her favour.

Eusebia is also befriended by a class of persons mixing much with the world, who commonly pass under the name of the well disposed. Some of these, perhaps, are not altogether irreligious characters. Others of them content themselves with giving only one symptom of religion, that of perpetually extolling religious persons. Eusebia enjoys a very liberal portion of their praise.

To all these are added a few favourers of Eusebia, who, though of the party of the world, understand her far better than any who have yet been

named. I allude to some men who, perhaps, passed a week in her family when they were young, and had thus an opportunity of knowing the principles in which she was educated; and to a few women, not much her juniors, who recollect how she once endeavoured both to entertain and instruct them, and how she laboured to guard them against the very life into which they now have fallen. They know the religious sincerity of her heart, and, perhaps, nothing is more likely to detach them from some of their present associates than the contempt which they hear occasionally poured on one, whom they so highly venerate. They are, indeed, ashamed of vindicating her cause; but they dare not swell the number of her adversaries; and occasions have arisen on which, their conscience having compelled them to become unwilling witnesses on her side, they have proved the best supporters of her credit.

Your readers will, therefore, perceive, that some diversity of opinion, concerning the character of Eusebia, prevails in the world. In this respect she bears a resemblance to him of whom it is recorded, that "some said he is a good man, and some said, nay, but he deceiveth the people."

But though Eusebia is at present, all things considered, in very tolerable repute, it is by no means impossible that new circumstances should occur which may give an additional shock to her credit. She is apt to come occasionally under a cloud in consequence of her not bending to the humour of the times, and of not varying the religious course of her life in compliment to any persons, and with a view to any secular advantages. When, for example, through some temporary change of residence she enters a new circle, her singularities offend, and, perhaps, very trying situations arise. She would, however, prefer dying at a stake to the desertion of her principles. On the other hand, while she remains at her accustomed habitation her path is comparatively smooth. There her reputation is continually on the increase; there she is in the bosom of

her friends; there a multitude of poor raise their voice in her favour; there prejudices have been overcome, malice has been put to shame, and her popularity might be a subject of envy even to Amanda.

But I will dwell no longer on the opinions entertained of her by her fellow-creatures. Her "praise is not of men but of God." Soon, indeed, her character shall be vindicated before the assembled world. In the mean time she is well contented to pass "through evil report and good report," and to possess "that honour which cometh from God only." She waits for the great day of "the manifestation of the sons of God." Then shall "her righteousness be brought forth as the light, and her judgment as the noon-day." Then shall they, who once despised her, be compelled to exclaim, "we fools counted her life madness, and her end to be without honour. How is she numbered among the saints, and her lot is among the children of God!"

To the Editor of the Christian Observer:

THE subject of administering Christian burial to suicides has already occupied, perhaps more than its due share of notice in your publication. I have been afraid, therefore, to provoke a renewal of it, but as you have given, in your last number, an extract from two Charges of Bishop Wilson on that subject, I shall take the liberty briefly to observe, that I think the question respecting the coroner's right to *enjoin* Christian burial has not been properly understood. The true account of the matter appears to be this, that the coroner is a civil not an ecclesiastical officer; he permits burial, but does not *enjoin* Christian burial; his office is to take care on the part of the crown that his majesty's subjects are not privately or illegally put to death, and, therefore, where a person dies suddenly, or in prison, it is his duty to summon a jury to inquire into the circumstances; which jury are required to hold their inquest *upon the body*. The purpose being thus obtained for which the body was viewed, the coroner grants his

warrant to authorize the interment of the corpse, which warrant is to be considered merely as a certificate that the injunction of the law having been fulfilled, there is no further necessity for keeping the body unburied. In *what way* or *with what rites* it shall be buried, does not belong to him to determine; in that respect he leaves the matter as it before stood. Hence the proper form of the warrant generally is, and always should be—"These are, therefore, to certify, that you may lawfully permit the body to be buried," &c. The form which your correspondent O. stated to have received (Vol. I. p. 775,) requiring the minister to give *Christian* burial, &c. is certainly an erroneous one.

S. A.

FRAGMENTS.

Imitation of Heathenism.

FROM the following declaration of Tertullian it appears, that the Christians did not adopt the rites and ceremonies of the heathens in the earlier ages: sed quoniam unum aliquod attigimus vacuæ observationis, (speaking of a particular rite,) non pigebit cetera quoque denotare, quibus merito vanitas exprobanda est, siquidem sine ullius aut Domini aut Apostolici præcepti auctoritate fiunt. Hujus enim non religioni, sed superstitioni deputantur, affectata et coacta, et curiosi potius quam rationalis officii, CERTE VEL EO COERCENDA, QUOD GENTILIBUS ADÆQUENT. De Orat. § xii. By what practices of a contrary nature they afterwards disgraced themselves is too well known; but let justice be done to the memory of the primitive church.

Calvin's Harmony of the last four Books of the Pentateuch.

Calvin has constructed a very ingenious harmony of the last four books of Moses. The history contained in them forms a distinct part. The rest is comprised under the following divisions:—1. Those passages, which assert the excellence of the LAW, by way of *preface*.—2. *The ten commandments*, under each of which are comprehended all those parts of the law which relate to the same subject, and this forms

the great body of the harmony.—3. *The sum of the law*, containing those passages which enjoin love to God and love to our neighbour.—4. *The use of the law*.—Lastly, Its *sanctions* of promises and threats.

Connection of Impiety and Fear.

The two Roman Emperors, Tiberius and Caligula, who despised all religion, are said to have been unusually terrified by thunder and lightning. Of the first Suetonius writes—Circa deos ac religiones negligentior: quippe ad dictus mathematicæ; persuasionisque plenus, cuncta fato agi. Tonitru tamen præter modum expavescebat. Tib. Cæs. § lxi. Of the latter, the same historian observes—Non immerito mentis valetudini attribuerim diversissima in eodem vitia, summam confidentiam, et contra, nimium metum. Nam qui Deos tantopere contemneret, ad minima tonitrua et fulgura connivere, caput obvolvere; ad vero majora proripere se è strato, sub lectumque condere solebat. Cal. § li.

Botany.

Some observations of Sir William Jones upon this subject are deserving of very serious consideration at the present day. They occur in a dissertation, in the Asiatic Researches, entitled, "The Design of a Treatise on the Plants of India." The concluding passage is as follows:—"Hence it is, that no well-born and well-educated woman can be advised to amuse herself with botany, as it is now explained, though a more elegant and delightful study, or one more likely to assist and embellish other female accomplishments, could not possibly be recommended." The objection arises from the allegorical representation adopted to explain the science; and the objection will last as long as the allegory is retained.

Irreligionists.

It is curious to observe the versatility of the enemies of religion; Lucretius contended for the youth or novelty of the world; modern infidels exert themselves with the utmost eagerness to assign it an antiquity almost without bounds.

REVIEW OF NEW PUBLICATIONS.

CXXVI. *A Bibliographical Dictionary; containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Ethiopic, Arabic, Persian, Armenian, &c. &c.* On small and large paper, 12mo. Vol. I. II. and III. 1802 and 1803. J. Nuttall, Liverpool; and W. Baynes, London.

SINCE Dr. Harwood's View of the Classics, the whole of the fourth edition of which, as the title purports, is included in the present work, was out of print, and had become extremely scarce; a dictionary upon the same plan, but more comprehensive, was likely not only to be favourably but eagerly received by the public. The author, however, by the price which he has set upon his volumes, seems to have presumed too much upon the curiosity or literary cupidity of the classical world. It appears too, that the work can never be completed in the number of volumes which was proposed, namely, six; as the end of the third carries us no lower down than the article *Gildas*.*

The chief merit in such a work is accuracy and perspicuity; as it is one of those subjects to which the observation may be applied, *ornari res ipsa negat, contenta doceri*: and, in these respects, we think the author, as far as he has gone, has, in general, executed his laborious undertaking with credit to himself, and a just claim upon the approbation of his reader.

We consider it, therefore, of the more importance to point out some inaccuracies which we have discovered.

The first we take to be an error of the press. It is said, that an edition of the works of Arminius, printed at Francfort, 1635, is the only one that was ever published. The date ought to be 1631, unless there have been two editions; for that which we have consulted bears the latter date.

In the account of the editions of Poole's *Synopsis Criticorum*, &c. that

* The article *Novum Testamentum* is yet to come, which must necessarily be long.

which was published at Francfort in five volumes quarto, is omitted.†

Under the article *Cudworth*, the quarto edition of Mosheim's translation of that author's *Intellectual System* is likewise omitted.

In Vol. III. p. 205, we are told, that the *Demonstratio Evangelica* of Eusebius was edited "a Franc. Vigerio, Gr. et Lat. fol. Rothomag. 1628." The author mistook this work for the *Preparatio Evangelica*.‡

Our chief complaint, however, is directed against the *opinions* which this writer has thought it expedient to interweave with his critical compilations. Of these we have no obscure intimations in various passages of the work. We will present to our readers what has occurred to us.

The following passage is found in Vol. I. p. 204—"Plantin's bibles are all printed from Pope Clement's first reform of the text; and this alteration was designed to confirm what they" [there is no plural noun preceding, but we suppose the Papists are meant] "call the *Catholic doctrine*, witness that celebrated passage of St. John, '*Tres sunt.*'"

Of the *Bibliotheca Fratrum Polonorum*, (Vol. II. p. 16,) our author observes:—"These Socinian expositors contain a treasure of sacred criticism. Since the late revival and progress of Socinianism in England, the price of these Polish commentators has considerably advanced."

In the conclusion of the account of *Cyprian* occur the following words:—"It is but of little importance to know, that St. Cyprian, as well as Tertullian, was a strait-haired *black*." This expression, we presume, is better understood at Liverpool than in the south.

The last passage which we have to produce in illustration of the author's Socinian partialities, is to be found in

† See Fabric. Bib. Gr. Lib. vii. p. 792.

‡ Id. ibid. lib. vi. p. 37. There was, indeed, an edition of the *Dem. Ev.* published this same year, but it was at Paris. In 1688, there were editions of both these works printed at Cologne, or rather Leipsic.

the character which he undertakes to give of the great ecclesiastical historian, Eusebius. We shall dismiss the reflection upon this eminent writer for his "excessive credulity," by observing, that there is as much credulity in rejecting, as in embracing, without discrimination. But the words which discover the fond anxiety of the author, to gain as many patrons as possible to his cause, are these:—"That Eusebius was an *Arian*, several have endeavoured to prove; but this was needless, the proofs of it are evident enough." Vol. III. p. 209. Dr. Lardner has considered this question; and he wanted not either the prejudices of a Socinian in general, or his own particular prejudices on the point in dispute, to induce him to give his voice with the writer before us. "I once suspected," (says that able, and, in many respects, candid critic,) "that in examining this question, many learned men were under a bias."—"But now," (adds he) "I am desirous to drop that surmise, and to allow, that there is some real difficulty in deciding this question."* Modern Socinians, however, scorn such compromise with the enemy; and our intrepid bibliographer pronounces a peremptory and definitive sentence upon a subject, concerning which the modest, and not unlearned, Lardner was induced to hesitate.

CXXVII. *Christianity, the Friend of Man.* By JAMES GEORGE DURHAM, A. B. C. C. C. Cambridge. London, Hatchard. 1803. 12mo. p. 116.

THE object of the author in this little work, is to vindicate Christianity from the charge of being injurious to the interests of mankind, and to exhibit a view of its beneficial effects on human happiness. On such a subject originality is not to be expected. Mr. Durham's reading, however, seems to have been extensive, and he has selected his facts with judgment.

The author's style is greatly wanting in simplicity, being far too florid and declamatory. This fault we trust he will correct, should he ever again ap-

* Lardner's Works, Vol. IV. p. 214.

pear before the public. He deserves, however, higher praise than he could have attained by propriety of expression and purity of style. His principles appear to be sound and scriptural, and his zeal for the promotion of true religion highly exemplary. We shall produce an extract or two to justify this commendation.

"Energetic in its sanctions, and rich in its resources, Christianity has a threatening for every sin, and a promise for every sorrow: it cheers the afflicted saint by assuring him that 'all things are working together for his good:' it depresses the self-confident sinner, by sending a corrosive 'curse' into the very vitals of all his 'BLESSINGS.' A dismal eternity of unutterable torment is the punishment which it inflicts, and an infinity of unalloyed amaranthine fruition is the reward which it bestows! Comprehensive in its injunctions, it admits of no exceptions, but commands an universality and uniformity of obedience. Spiritual in its nature, it rests not satisfied with the oblation of sacrifice, with the mere performance of duty; but assures us that if we would wish the smoke of the victim to ascend with acceptance before the throne of God, the altar on which the offering is presented must be that of the cross; the flames with which it is consumed, the ardours of divine love; and the incense with which it is perfumed, the merits and intercession of Jesus Christ. Lastly, divine in its origin, and of the utmost magnitude in its issue, it disregards the faint and lifeless efforts of the indolent, and requires us 'to strive, to labour, to watch, to give all diligence;' in short, to exert the most vigorous energies of the whole man in order to attain the prize of our high and heavenly calling in Christ Jesus." (p. 37—39.)

"But let us, who glory in having Christ for our only Saviour, and Christ for our only teacher, be as prompt in advancing and as sinewed in defending his sacred cause, as his enemies are in opposing it; let us insist not only on the duties it prescribes, but also on the doctrines it inculcates; let us emphatically urge the necessity of regeneration, the influences of the Holy Spirit, justification by faith alone, and all such like scriptural truths, the neglect of which has, in no small degree, been the source of the prevailing infidelity of the present day. Let us strive to send their joyful sound from pole to pole, and from the ocean to the shore; let us ardently pray for that happy period when the Redeemer shall not only have the modern limits of Christendom for his blood-bought inheritance, but even 'the utmost parts of the earth for his possession.' Let us sedulously endeavour, through divine grace, to manifest and adorn the soundness of our faith by the purity of our life. For, perhaps, after all, an humble, holy, amiable deportment carries with it more conviction,

and tends to promote the doctrine of the cross, better than the most elaborate apologies or voluminous discourses. *None can doubt of Christ's having 'blessed' us, when our conduct makes it evident that he has 'turned us from our iniquities.'* To conclude in the words of a celebrated commentator: 'All that we hear of Christ will turn as a testimony *for or against* us: Unbeliever! the devils believe Jesus to be the Son of God—*what will become of thee who deniest him?* Professor of Christianity! the devils believe and tremble—*what will all thy faith come to, if it do not work by love?*'" (p. 82—83.)

We are glad to perceive that Mr. Durham concurs with us in unreservedly condemning the African Slave Trade, (p. 110.) We wish that we could unite with him in his charitable hope, that the just abhorrence and detestation of that traffic will increase in this country. We, on the contrary, are disposed to think, that the squeamishness of modern philanthropy is satiated with the subject even to disgust; and that this trade, though denominated, and justly denominated by the first statesman of the age, then prime minister of this country, "incurable injustice," "the greatest practical evil that ever has afflicted the human race," "the severest and most extensive calamity recorded in the history of the world;"* although Mr. Addington declared, "that he knew no language which could add to the horrors of the Slave Trade;"† although the House of Commons, by their vote in the year 1792, expressed a similar opinion; this horrid trade, which still continues undiminished, nay, which has been greatly extended, becomes daily less and less obnoxious to the nation at large. What other conclusion can be fairly drawn from the practical indifference which prevails respecting it? We nevertheless call ourselves Christians, and are loud in our professions of dependence, for deliverance from the evils of invasion and a foreign yoke, on Him, whose prerogative it is to avenge the cause of the oppressed, and to punish injustice

and wrong. Let us not wonder, then, if we should find ourselves called to inquire with God's ancient people, "Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" And should we not in that case be fairly entitled to a similar answer? "Behold in the day of your fast ye find pleasure, and exact all your labours." "Is not this the first that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" We greatly doubt whether, even among religious people, there has been a sufficient perception and acknowledgment of the guilt of the Slave Trade, as a probable cause of national calamity and distress.

CXXVIII. *A Practical Sermon on the Nature of Public Worship.* By THOMAS SAUNDERS, A.B. of Christ Church, Oxford. Oxford, Hanwell and Parker; London, Rivingtons. pp. 30. Second Edition. 1803.

THE author's object in this sermon (founded on John iv. 24.) is to supply a few hints to those who, either from want of attention or from ignorance, discover in their behaviour a careless indifference to the beauties and excellence of the liturgy of our Church; and certainly his observations on the subject are entitled to attention. The following extracts are highly creditable to the piety of the author.

"But if we contemplate the inconceivable purity and holiness of God, from the view we have just taken of these attributes; and if we reflect that our prayers are the language of sorrow, repentance, and submission, prompted by our weaknesses and necessities, there is abundant reason to fear, that very few of his creatures address him with a suitable spirit of devotion. Before we engage in the solemn and important duty of public worship, does it not behove us to retire, seriously to examine ourselves, and, by such questions as the following, to prepare our minds for the awful occasion? Do I often meditate on the majesty of God? Is my heart *now* alienated from the world and its allurements, and devoted to his service? Am I sensible how manifold my provocations against him are, and how wantonly I have violated his righteous laws? And do these considerations fill me with shame and abasement? Have I a fervent and uniform de-

* Debate on a motion for abolishing the Slave Trade on the 2d of April, 1792. *Philips*. p. 143 and 160.

† *Ibid.* p. 111.

sire to glorify God? or do I unite in public worship only through the influence of custom, or from a habit of education? Do I endeavour to divest myself of all vain and unprofitable thoughts, anxious wholly to obtain the pardon of my sins, and animated with resolutions of future amendments? Do I wish to improve this opportunity to my everlasting welfare, that, whilst my hopes are expanded and my faith is confirmed, I may lessen my dread of death and judgment? Am I in habits of charity and benevolence with all men, even with my enemies? And lastly, am I duly impressed with a sense of the immediate presence of God in his Church, and of that exact account, which I must render at the great day of judgment for my demeanour there, and for every other action of my life? These are very serious inquiries, which, conscientiously answered, would afford a sad evidence, that the majority among us offer *the sacrifice of fools*; and that, utterly regardless of the end and utility of public worship, they pray *neither with the spirit, nor with the understanding*. How often are we accustomed to prostrate ourselves in the Holy Sanctuary, when the cares of business, or the allurements of pleasure, entirely absorb our attention! And when we have emerged from these, with what languor and irreverence are our most sacred exercises of devotion accompanied?" (p. 8—10)

"In a place dedicated to the immediate service of God, and set apart for the observance of religious duties, how commonly do we perceive the most careless, trifling, and indevout behaviour! Instead of the fervour of genuine piety, instead of affections raised to Him *who dwelleth not in temples made with hands*, we behold vacant and wandering looks, we hear cold and languid expressions, we observe idle and vain conversation!" "The solemnity of our Church-service is frequently violated by a *late attendance*, which, whilst it bespeaks a criminal reluctance to engage in these heavenly exercises, interrupts and disturbs the devotions of others. On occasions likewise, when the Rubrick enjoins *kneeling*, as a posture adapted to frail and sinful man approaching the throne of heaven to implore forgiveness, to solicit blessings, and to appease the anger of his offended Creator, it is at present a very general practice for a large part of the congregation to remain *sitting*." "The increasing disregard, indeed, of a suppliant gesture of body, especially of *kneeling*, is so notorious as to demand unceasing admonition, and continual reproof." (p. 10—12.)

With a passage from Comber on the Liturgy, extracted by Mr. Saunders, (p. 26), and which deserves to be generally known, we shall close our notice of this useful sermon.

"No Church was ever blessed with so comprehensive, so exact, and so inoffensive a composure as our's, which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so

plain, that the ignorant may pray with understanding: so full that nothing is omitted that is fit to be asked in public, and so particular, that it compriseth most things which we would ask in private; and yet so short as not to tire any that hath true devotion: its doctrine is pure and primitive: its ceremonies so few and innocent, that most of the Christian world agree in them: its method so exact and natural, its language significant and perspicuous, most of the words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages; so that whoever takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence: and in the opinion of the most impartial and excellent Grotius* (who was no member of, nor had any obligation to, this Church) *the English Liturgy comes so near to the primitive pattern, that none of the reformed Churches can compare with it.*" (p. 26, 27.)

CXXIX. *Sermons on various Subjects, preached at the Octagon Chapel, Bath* By the Rev. JOHN GARDINER, D.D. Rector of Brailsford, and Vicar of Shirley, in the County of Derby, 8vo. pp. 406. London, 1802, Hatchard.

THESE sermons rise considerably above the jejune essays, which sometimes assume that venerable name; and evince a more than ordinary diligence in their composition, and an earnest desire in their author to advance the best interests of his flock. If he does not always succeed as their instructor, he seems to us to deserve the praise of aiming at their benefit.

The first of these discourses is a Fast Sermon, in which the *governments of France and England are contrasted*. This task the author has so well executed, that we conceive, had his arguments been condensed into a small pamphlet, it would have made an useful addition to the number of patriotic tracts lately published.

Sermons second, third, and fourth, are designed to set forth "the superiority of the Gospel evidence on a future state," and are well adapted to impress a congregation with a sense of the obligations they are under, for the clear light which the Gospel sheds on this interesting topic.

In one of these sermons Dr. Gardiner takes occasion to consider the reason why the prospect of future rewards

* Grotius Epist. ad Boet.

produces in general an impression so weak, so languid, and ineffectual.

"The solution of this problem," he well observes, "is that the generality of those who call themselves Christians, are so only by name, and that entirely absorbed in the things of this life, their affections are confined solely to them—they *mind earthly things*—their God is the present world; their predominant passions are a love of vain glory, a thirst after riches and pleasures: their inclination for spiritual blessings is entirely counteracted by an habitual and immoderate rage for temporal ones. If ever they cast reflection towards eternity, it is with so much languor, distraction, and disgust; it is with minds and hearts so occupied, so weighed down by the cares and pleasures of the present, that this great and glorious object loses with them almost all its force, and affects them only in a transient or superficial manner."

"Christians from prejudice and theory, they sometimes think nothing so great, so desirable, and so certain as immortal life; but Deists as to sentiment and practice, they scarce think this immortal life probable, when called to regulate by it their morals." (p. 101—103.)

The fifth sermon exposes the indecency and imprudence of "ridicule in regard to religion." Its *impiety* also might have been strongly marked.

Sermon the sixth contains many impressive considerations on the "present and future consequences of sin;" a subject which is well contrasted by that of the sermon which follows, on "the heavenly life of the Christian." The latter of the discourses is founded on Phil. iii. 20. *our conversation is in heaven*. In explaining what is meant by having our conversation in heaven, Dr. Gardiner introduces the following just observations.

"If I study a human science merely to gratify an idle curiosity or to follow a natural propensity, this is only a continuation of the frivolous amusements of childhood; if I study it solely to shelter myself from indigence, or to pass my life in a state of comfort and ease, this is but to confound myself with the beasts of the field, who naturally seek for fresh water and green pastures; if I study it solely to acquire a name among men, to be admired and applauded, to be lifted up in my own eyes, and then to assume a right of despising others of less cultivated minds, this is to change into a poison what was designed to be a wholesome food.

"In the same manner, if I take care of my body only for the sake of itself; if I supply its necessities only by way of indulging a carnal appetite; if I am vigilant and active in the

profession I have embraced only to amass a sordid wealth; if I discharge the functions of an office with which I am invested only because in neglecting them I should injure and degrade myself in the eyes of the world, though in all these respects I should not fall into any odious excesses, yet I should be only the *natural man*, as St. Paul says; all the approbation I could merit would be that of having profited by the advice of *Solomon*, who refers the sluggard to the ant; and of having put my occupations on a level with those of that insect. But in all these respects may we not soar higher and become *spiritual men*? This is what true Christians have the art of doing." "If they study a human science, it is in discerning that there is no one whatever which does not lead to the *Father of Lights*, either by manifesting the marvels of his works, or by illustrating the admirable ways of his Providence, or by laying open the rich treasures contained in his word; it is in discerning that there is no one study whatever which in improving their understanding, or giving them more clear, precise, and extensive information, does not enable them to advance more at present in the *knowledge of the holy*, and to have a greater share hereafter in their supreme felicity. They propose ends no less sublime in the other occupations to which they are subject during their earthly pilgrimage; if *they eat or drink*, it is, says the Apostle, *to the glory of God, to taste how gracious the Lord is*, and to be the better able to serve him: if *they rejoice*, it is *in the Lord*; in blessing him with a grateful heart for the innocent pleasures with which he vouchsafes to diminish their troubles and assuage their pains: if they earn their bread by the sweat of their brow, or discharge faithfully the offices entrusted to them, it is to contribute all that they can, and as instruments in the hands of the Most High, to the welfare of society and happiness of its members. Thus their object is to render glory to God, to support order and peace among men, to promote the interests of virtue and exalt their own nature; and can angels act on any better principles? Do not the effects resulting from them, apparently the most trivial, experience a transmutation, if I may so speak, more excellent than that of the basest metals into the purest gold? And may we not justly affirm of those who are influenced by these principles in their most trifling actions, that their life or conduct is like that of citizens of heaven?" (p. 166—169.)

"The insufficiency of Natural Religion" is the subject of the ninth sermon. In this sermon the author notices the obvious increase of Deism in our land; and justly deploras, that in a variety of instances even the learned and ingenious employ their talents to extol or recommend the religion of

nature, while they overlook or disparage the Gospel of Christ." It is, indeed, a lamentable fact, that, as he observes page 230, it is not only in novels or romances that this poison is conveyed.

"The grand sources of literature are so polluted, that great caution and discernment are requisite to find out such streams as are pure and salutary. Interesting details of man, in various situations and climates, voyages and travels, history and biography, poetry, that sublime and captivating art, botany, that useful and elegant science, are all occasionally prostituted as channels to convey a deadly poison to the soul: and if we may be permitted, as in the case of *France*, to reason from a cause to the effect, can we be at a loss on what grounds to justify our lamentations on the prevailing decay of morals as well as neglect of religion?" (p. 230.)

The contagion that some late representations on the stage must communicate, are likewise noticed in this sermon with becoming reprehension. The productions of men, whose "professed ambition it is to raise the temple of reason on the ruins of the altar of *Christ*," are exhibited in the theatre. Here "all the aid of pageantry and splendour of machinery that can dazzle the eye and captivate the imagination is called into the service of Deism: to impose on the understanding we have an ostentatious parade of piety. Solemn appeals are made to the *God* of nature in the most fascinating and highly finished periods. And then to reproach the morals of Christians, the self-taught barbarian, the child of nature is represented in an array of virtue, which neither history nor experience will sanction." (p. 234.)

We wish that the respectable author had been less anxious to qualify his condemnation of theatrical amusements.

The tenth sermon, on "the Lord's Supper," is rendered additionally interesting, by the account it gives of a young nobleman, the Earl of Belmore, who died suddenly on the morning preceding the delivery of this discourse. We are glad that the author has taken advantage of his publication, to hold out such an example to the community, "in an age when among

the superior orders of society, so generally absorbed in pursuits of ambition and intrigue, the concerns of salvation are regarded as of inferior moment or with total indifference." (p. 259.) We regret that our limits will not permit us to quote the whole of this funeral eulogium. But we cannot forbear giving an extract from it which is calculated to edify our readers, while it may serve as an example to preachers, who, on such occasions, are apt to forget that the subject of their panegyric was a fallen creature.

"Expect me not to produce before you a proud list of his good works, or to make a display of his social qualities and domestic virtues. No, I leave others as willing and better able to fulfil this task, who from habits of intimacy will most severely lament his loss: for my part, far from pronouncing an eulogy on his virtues, I choose to withdraw the veil from his imperfections; I choose to proclaim him a sinner, a mortal subject to various frailties and errors; for, in a just conviction of his state, how did he think it prudent to act? What proofs did he give of his humility and repentance? And why do we now suppose him exalted among the blessed above, to the inheritance of the saints? Not because of his own *righteousness*, but by that which he so eagerly sought in *Christ Jesus* his Lord; because he repaired to the only fountain of mercy which flows to wash away the sins of the world. Not trusting in deceitful vanities, but aspiring after the *riches of the glory of the mystery of Christ*, he was one of those chosen servants of the Most High who helped to verify the prediction in my text. Freeing himself from the cares and embarrassments of life, despising the ways of the dissipated and the cavils of the superficial, from *one sabbath to another* constantly, and on the intervening days frequently, he *worshipped* in public before his God. From *one new moon to another* he paid his vows at the altar, he sought forgiveness of his sins through the blood of the *Lamb*; and in imitating a *Cornelius* as well as a *David* and a *Daniel*, with a liberality becoming his rank, he made his alms go up as a memorial with his prayers. It was thus he walked with God, fulfilled his Christian duty, and advanced in holiness; it was thus that, *forgetting those things which are behind, things that are seen and are temporal, he reached forth to those that are before which are not seen and are eternal.*" (p. 262—264.)

The Sermon on Patience which follows, possesses much merit. But we lament the absence of one very important consideration, the necessity of praying for the influence of the Holy

Spirit on the heart, with a view to the attainment of this grace. One of the peculiar excellences of the Gospel is, that it not only carries every virtue to its highest pitch, but directs to the proper source of the spiritual strength required for its exercise. The doctrine in question ought, therefore, to be always kept in view, especially when the performance of Christian duties, or the cultivation of Christian dispositions, are enforced. The imbecility of human nature in its best state requires a frequent recurrence to this animating topic; but the strongly marked proneness of the present age, to impugn this essential part of the Christian system seems to demand from the ministers of the Gospel a particular attention to it on every proper occasion. We do not mean, by these remarks, to insinuate, that our author is to be ranked among those who regard this doctrine as unimportant. Far from it. He affirms and maintains it (see p. 334;) but still we are of opinion that considering its use and indispensable necessity in forming the Christian character, he has given too little prominence to it in this volume.

In such a lukewarm day as the present, we are pleased to find three of these sermons devoted to the subject of zeal. Among them the second is distinguished by the successful manner, in which many of the errors and abuses of zeal are combatted. We were struck with the justness of the following delineation.

"How many are there who think it of the first consequence to *pay tithes of mint, annis, and cummin*, to *make clean the outside of the cup and platter*, and who neglect the most important matters of the law and the Gospel? All their fervour evaporates in abstract speculations or disputes about words; their desires and aversions, their hopes and fears, their joy and grief are almost entirely devoted to controversial pursuits, whilst they are all lukewarmness and indifference for the great duties of the love of God and Christ Jesus, of justice and charity to their neighbours, of temperance and chastity in regard to themselves: although become men, they have not *put away childish things*; they think, speak, and act as children, who, full of vivacity in their frivolous games, bring to necessary studies a vacant and distracted mind; they will be irri-

tated at the very mention of the name of certain sectaries among us, whilst they feel no sorrow or regret at the progress of irreligion and vice." (p. 319, 320.)

"A zeal for the truth and against destructive errors is, no doubt, laudable, provided that, added to *knowledge*, it be accompanied with moderation and directed by charity; but how injurious is it to the world, and how odious in the sight of God, when, without discretion or restraint, it breaks through all the bonds of brotherly love; when, on the amiable, the virtuous, and good, it heaps ignominious appellations, malignant sarcasms, and offensive railleries; or when it has recourse to insidious, unjust, or violent measures, presuming that it can render service to God by harassing and tormenting his creatures? Controversies thus carried on are as disgraceful to the present enlightened age, as persecution and bodily punishment were to the times of ignorance and barbarity." (p. 328, 329.)

The sixteenth sermon concludes the volume. Its intention is to shew, that for "studying and receiving the truth," it is "not enough to be possessed of abilities and talents," but that certain dispositions, which the author enumerates, are necessary. The professed infidel is our author's only object in this sermon. Between him, however, and the real Christian, there is a middle character, much more likely to be present in an assembly of Christian worshippers, who, to use an expression of St. Paul, has *not received the love of the truth*. An oversight too common with those who attack open infidelity is discernible in this sermon. The character last mentioned, hears nothing which reaches his case; and though it is a dangerous one, yet because he is not addressed he considers himself safe. There are various gradations of infidelity; from atheism, which would sweep away the whole of religion, to the most subtle form of merely nominal belief, which, with all its speciousness, comes very far short of real Christianity.

We come now to point out some of the faults which we have observed in the volume before us. This, though a necessary, is a very unpleasant part of our office; particularly when, as in the present instance, we entertain a real respect for the author, and find much to commend in his work.

Many of Dr. Gardiner's sermons are

impressive, and calculated to produce a beneficial effect on the minds of his audience. But their force is often weakened, and their utility, in some cases, almost entirely frustrated, by the manner in which the subjects of them are applied. The important practical consequences, which are likely to follow from the defect to which we allude, induce us to dwell upon it with some particularity.

In a sermon on "the present and future consequences of sin," after many useful and pertinent remarks, which, we expected, would have been energetically and pointedly enforced on the consciences of those who were present, the preacher intimates that he knows the subject to be inapplicable to the generality of his hearers. (p. 155.) "Flagrant and habitual sinners," he adds, "too seldom come within the reach of our voice." He even seems to doubt "whether there be any here interested in the strong but faithful representations that have been given." When we consider that these expressions were used in a fashionable chapel at Bath, a place distinguished for frivolity and dissipation, to say nothing of more criminal pursuits;* by a divine who asserts the doctrine of human depravity, and who shews a laudable solicitude to raise the standard of Christian practice, we find it difficult to account for their introduction.

Again, Dr. Gardiner observes, (p. 176.) "I am not now properly addressing the workers of iniquity, or the slaves of any vicious habit." "But I am appealing to the generality of my hearers or of mankind." And yet, in the same page, he speaks of those whom he addresses, as excluding from the projects they form, and the means they employ, "all idea of religion." But this total disregard of religion, in the formation and execution of their projects, so far from being a venial trespass, appears to us to constitute the essence of criminality, being rebellion against the authority of God. Dr. Gardiner recommends it to such persons, "to sanctify and draw on them

* See the preceding page (p. 154) for an enumeration of some of these.

the blessing of God, by putting this prayer at the head of all their undertakings, &c." But it is not only such an excellent form of prayer as Dr. Gardiner recommends which these want, it is the principle, the very beginning of Christianity. They are Atheists in heart if not in head; and while thus destitute of religion, are, doubtless, "in the gall of bitterness and in the bond of iniquity."

If we take the scriptures for our guide, we shall be led to consider as true Christians those only who aim at least, *whatsoever they do in word or deed, to do all in the name of the Lord Jesus, and to the glory of God; who have crucified the flesh with its affections and lusts; who are not conformed to this world, but are transformed by the renewing of their minds, so as to make it their chief study to perfect holiness in the fear of God; whose faith in a crucified Redeemer manifests itself by love to God and man; and who are waging continual war according to their baptismal engagement with the world, the flesh, and the devil.* In this delineation of the Christian character, we have every reason to believe, that Dr. Gardiner would concur: but can it be considered as safely applicable to any very large part of his, or, indeed, of almost any congregation? If not, instead of telling them, for example, that an exposition of the present and future consequences of sin is inapplicable to them, or intimating that they are not to be ranked among the workers of iniquity, would it not have been the safer plan to warn them "to flee from the wrath to come?"

These remarks will illustrate our objection to Dr. Gardiner's mode of applying his subjects. Nearly connected with this defect is another, which it is not so easy either to explain or exemplify. We allude to his not giving sufficient prominence and practical effect to such essential parts of the Christian system as the corruption of human nature, salvation by grace through faith in the Redeemer's atonement, and the renewal of our souls in holiness after the image of God by the Holy Spirit. Let us not, however, be misunderstood. These doctrines are

all explicitly affirmed by Dr. Gardiner, and they seem to hold a high place in his own estimation. But yet, in his sermons, they do not appear to us to be so intimately incorporated with his system, as to form an integral and necessary part of it; and their practical bearing, their proper influence on the affections and conduct, their inseparable connection with the production and growth of true holiness are but indistinctly traced; a defect which, in part at least, may arise from not enough considering his congregation in the light of sinners, who are to be called, as their first duty, "to repent and be converted, that their sins may be blotted out." But on this point our limits will not permit us to enlarge.

We object to the sentiment (p. 221,) that "reason and conscience will direct a man to love virtue, as long as there is no prejudice to obscure them in his mind, nor any interest to oppose them in his heart*;" and still more strongly to that which occurs at page 312, "May our sacrifice (alluding to the Lord's Supper) thus offered, be through the blood of the Lamb, a propitiation for our sins!" The idea here conveyed seems to be of the same kind with that which is condemned in our thirty-first article. It is, however, justly due to Dr. Gardiner to say, that he appears, from other parts of his discourses, to hold the doctrine of the atonement in a scriptural sense.

Dr. Gardiner's style is animated and pleasing; we perceive that he is an admirer and imitator of the French divines: his work, therefore, partakes of some of their imperfections, but has also many of their excellences.

To conclude: we have no hesitation in saying, that, provided the defects which we have pointed out are kept in view and supplied by the reader, these discourses are calculated, beyond the ordinary run of printed sermons, to instruct and to edify.

* Such a case seems to be impossible on the supposition that man is corrupt, and "cannot turn himself to do good works acceptable to God without his grace," and, therefore, cannot be admitted in argument by one who holds that doctrine.

CXXX. *Milner's History of the Church of Christ.*

(Continued from p. 694.)

THE period of this history, now under our review, is the fifteenth century; a period highly interesting to the politician and the scholar as well as to the Christian. The overthrow of the Roman Empire by the northern barbarians, was succeeded by the establishment of a spiritual dominion over the minds of men, to which Europe had submitted for many centuries, and at which the greatest monarchs had often trembled. The bishops of Rome having assumed infallibility as the vicegerents of Christ, erected upon that chimerical foundation a superstructure which was no less repugnant to the genius of the Gospel, than it was subversive of the rights of sovereigns, and the sanctions of civil government. Fraud operating upon superstition, in rude and illiterate times, had secured to the see of Rome, before the close of the eighth century, a considerable portion of territory and revenue. During the two succeeding centuries (a period of deplorable ignorance and vice) the papal power continued to advance, notwithstanding the flagitious lives of many of the Pontiffs, who were a disgrace not only to the ecclesiastical character, but to human nature.

The adventurous Normans, who, in the eleventh century, had made themselves masters of Sicily and Apulia, were powerful instruments in promoting the aspiring views of the pope: and Matilda of Tuscany, under the joint influence of superstition and sensual desire, enriched the church with ample domains in the reign of Gregory the Seventh, perhaps the most able, as well as the most arrogant and ambitious pontiff that ever wore the triple crown. This Pope, who is better known by the name of Hildebrand, laboured not only to establish the Papal supremacy against the claims of the Emperor and the just rights of the people, but to render all the kingdoms of the earth tributary to the pretended vicar of St. Peter. The efforts of his successors to execute these daring projects were counteracted, during the twelfth and thirteenth centuries, by the

vigorous resistance of several high spirited princes, and by the gradual, though slow progress of the intellectual powers of man. Meanwhile the Waldenses arose, who, in conjunction with the Albigeois, loudly protested against the doctrines and discipline of the papal hierarchy, from which they made their appeal to the Bible and the practice of the primitive ages. At the same time commerce began to flourish, the spirit of liberty revived in Italy, and the Pontiffs, harassed by the perpetual resistance of the Italian barons and the turbulent spirit of the populace of Rome, sought a refuge in Avignon, to which the papal chair was removed about the beginning of the fourteenth century, and where it remained for seventy years. It was transferred from Avignon to Rome in the pontificate of Gregory the Eleventh: at whose death commenced the great Western Schism, which lasted upwards of forty years, and greatly lessened the veneration of distant nations for the Holy See. It was chiefly with a view to heal this scandalous schism, that the councils of Constance and Basil were convened. The proceedings of those grand assemblies taught the bishops of Rome this salutary lesson, that the representatives of the universal church, lawfully convened in council, were superior in authority to the Roman Pontiff. The council of Constance, indeed, was disgraced by the persecution of John Huss and Jerom of Prague, and by a proscriptive edict against the writings and even the ashes of Wickliffe; nevertheless, it must have afforded no small consolation to the friends of religious liberty, that the pretensions of the Popes to infallibility had received a fatal blow from the decrees of this council. Although no effectual remedy had been applied to the disorders of the church, either by the councils of Constance or Basil, yet, by proclaiming to the world, that the good government of the church would require future convocations at regular intervals, the hopes of those who secretly sighed for a reformation were kept alive, and the people were taught to appeal from the tyranny of the court of Rome to the jurisdiction of an œcumenical Synod.

Christ. Observ. No. 24.

The efforts of the Lollards and the Hussites were succeeded by the invention of the typographical art, and the revival of ancient learning, which enabled the reformers of the sixteenth century to shake the pillars of Popery with more effect, and to rouse the genius of Europe from her long and inglorious slumber.

These reflections on the rise and declension of the papal power have been suggested by the perusal of Mr. Milner's account of the council of Constance, which occupies a chapter of seventy-eight pages, replete with matter highly interesting to the friends of evangelical truth. Mr. Milner thus introduces his narrative of the proceedings of that memorable assembly.

"This celebrated council did not make any essential reformation in religion; on the contrary, they persecuted men who truly feared God, and they tolerated all the predominant corruptions. Their labours, therefore, do not deserve to be recorded, on account of the piety and virtue of those who composed the council. Yet the transactions at Constance claim considerable attention in these memoirs. They tend to throw light on the state of religion at that time; they also serve to illustrate the character of John Huss and of Jerom; and they afford various instructive reflections to those who love to attend to the dispensations of Divine Providence, and would understand the comparative power of nature and of grace, of mere human resources, and of the operations of the Holy Spirit."

The council had three principal objects in view, namely, the healing of the papal schism, the reformation of the church in the head and members; and the extirpation of heretical opinions. The first object was accomplished by the deposition of the three contending Popes, and the elevation of Otta de Colonna to the chair of St. Peter, under the name of Martin the Fifth: with regard to the second point, the council broke up without having done anything to the purpose, for which our pious author accounts in the following very satisfactory manner.

"The members of this council universally confessed, that reformation and discipline ought to be prosecuted with vigour; but they brought not to the council the materials, which alone could qualify them for such a work. The original depravity of man, salvation through the atonement of a Redeemer, and

regeneration by the Holy Spirit, were doctrines, the use and efficacy of which they did not understand; yet these are the only effectual instruments for the reformation, either of a corrupted church or of a corrupted individual, though they are, by the world, generally suspected to be productive of enthusiasm, and are also too often professed by men of counterfeit religion. A hundred years after the council of Constance a reformation was attempted and carried on, with permanent success, by men furnished with truly evangelical views and materials. But the members of this celebrated council undertook to make "bricks without straw," and their projects of reform served only in the event to teach posterity that the real doctrines of the Gospel ought to be distinctly known, cordially relished, and powerfully experienced by those who undertake to enlighten mankind; and that, without this apparatus, the efforts of the wisest and most dignified personages in Europe, for such were those assembled at Constance, will evaporate in the smoke of fair words and speeches, and of promising but inefficient and unsubstantial schemes."

Mr. Milner has considered the proceedings at Constance chiefly in reference to the measures adopted against John Huss and Jerom of Prague, which have deservedly branded the memory of the Emperor Sigismund with perfidy, and left an indelible stain of injustice and cruelty upon the leading ecclesiastics of the council. A Roman Catholic writer of our day* has had the hardihood to deny, that Sigismund violated his engagements with John Huss for the security of his person, grounding his defence of the Emperor on the opinion of the Civilians, that a safe conduct was intended to protect him, to whom it was granted, from all *illegal* violence, but not from public justice.

"But to what purpose is it," as Mr. M. well observes, in reply to similar sophisms of former writers, "to multiply words in order to misrepresent a plain fact, which may be told in very few lines? The authority of Sigismund extended over the empire. He, by virtue of that authority, *required all his subjects to suffer Huss to pass and repass secure; and for the honour of his imperial majesty, if need be, to provide him with good passports.* Constance was an imperial city; from this city he was not *allowed* to repass, but was detained in prison, till he was unjustly burnt by the order of the council. Was this for the honour of his imperial Majesty?" (p. 198.)

*An Inquiry into the moral and political Tendency of the Religion called Roman Catholic. London, 1790.

The pious author thinks the charge of heresy, for which Huss was condemned, to have been altogether unfounded, since "He does not seem to have held any one doctrine which, at that day, was called heretical." (p. 193.)

—The obnoxious peculiarities which brought him to the stake, in Mr. M.'s opinion, were, that he held the doctrine of justification by faith alone, and proved the existence of that divine principle in his own heart by clear scriptural marks; insomuch that he may justly be said to have been a martyr for holy practice itself. These, without doubt, were great offences in the eyes of the council: but yet it appears, from other passages of this history, that Huss, while he retained many of his Popish errors, held some points of doctrine which were very distinct from the creed of his adversaries. He was a great admirer of the character and writings of Wickliffe; he refused to acknowledge the infallibility of the church; he held the scriptures to be a sufficient rule for salvation; and he maintained that there is no scriptural warrant for the practice of praying for the dead; that the eucharist might be administered to the people in both kinds; and that the Holy Church is an assembly of predestinated persons.

But although heresy was the avowed ground of the condemnation of Huss, other motives, not openly avowed, are supposed to have influenced the minds of the council, namely, the expulsion of the Germans from the university of Prague, of which he was the grand instrument: his loud and pointed invectives against the vices of the clergy, and his adherence to the metaphysical system of the realists. With regard to the last of these grounds of offence, we transcribe a passage from Mr. Milner's Appendix, the remarks in which are extremely judicious; and some of them justly applicable to certain disputes which agitate the religious world at the present day.

"It is a lamentable truth, that in those days, the disputes concerning the most abstract metaphysical subtleties were carried to such a height by the contending parties, as to produce the greatest bitterness and animosity. Huss was attached to the party of the Realists, as they were then called, and opposed

with great warmth his adversaries the Nominalists. This circumstance is supposed to have contributed not a little to the unhappy fate of this pious Bohemian; for the tribunal at Constance was principally composed of Nominalists, with the famous John Gerson at their head, who was the zealous patron of the faction, and the mortal enemy of Huss. In the report which the Popish writers sent to the King of France, respecting the transactions at Constance, there is the following passage; 'God raised up the Catholic doctors, Peter Allyaco and John Gerson, and many other learned Nominalists, who disputed during forty days with the heretics John Huss and Jerom, and vanquished them.' Happy would it have been if these opposite sects of philosophers had confined themselves within the bounds of reason and argument, or even of mutual invectives, but they were accustomed to accuse each other of heresy and impiety, and had constantly recourse to penal laws and corporal punishments. The principal point of contention between the Realists and Nominalists seems to have been the existence or non-existence of abstract or universal ideas. Strange infatuation! that a difference of opinion, on such abstruse and obscure subjects as these, should ever have been supposed to amount to the sin against the Holy Ghost, or to a mortal offence against God, the Christian religion, justice, and the commonwealth. 'Can this blindness (such is the fine reflection of an anonymous author) proceed from any other cause than the influence of Satan, who diverts us from good things, and makes us apply to vain speculations, which neither inspire us with devotion towards God, nor with love and charity towards our neighbour.'—(p. 41.)

Mr. Milner gives us a circumstantial and affecting detail of the sufferings and tragical end of the Bohemian martyrs, from which we should have gratified our readers with large extracts had our limits admitted of it; and concludes his history of the council with the following curious extract from the bull, by which the Pope dissolved the assembly.

"Martin Bishop, servant of the servants of God, at the request of the sacred council we dismiss it. Moreover, by the authority of Almighty God, and of the blessed Apostles St. Peter and St. Paul, and by our own authority, we grant to all the members of the council plenary absolution of all their sins once in their lives, so that every one of them, within two months after the notification of this privilege has come to his knowledge, may enjoy the benefit of the said absolution in form. We also grant them the same privilege in the moment of death; and we extend it to the domestics, as well as to the masters, on condition that, from the day of the notification, both

the one and the other fast every Friday, during a whole year, for the absolution granted to them while alive; and another year for their absolution in the moment of death, unless there be some lawful impediment, in which case they shall do other works of piety. And after the second year they shall be obliged to fast on Fridays during life, or to do some other acts of piety, on pain of incurring the displeasure of Almighty God, and of the blessed Apostles St. Peter and St. Paul."—(p. 256.)

The history of the council of Constance is followed by a concise but interesting account of the Hussites till the beginning of the reformation, from which it appears that while as a body they feared God and served him in the Gospel of his Son, and maintained a high state of discipline in their Churches, they did not exhibit the pure doctrines of Christ in that luminous, attractive, and powerful manner which should "engage the attention of the serious and thoughtful, who knew not the way of peace." Of the *Unitas Fratrum*, now distinguished by the name of Moravians, who sprung from the Hussites, and who have been recognised by the British legislature as a genuine Protestant Episcopal Church, we may expect a more detailed account in the second part of this instructive work.

The fourth chapter of the history of the fifteenth century contains a brief review of that period, wherein the pious author glances at the principal circumstances which appear to have been directed by the hand of Providence to produce the reformation; among these, the overthrow of the Grecian Empire is chiefly deserving of notice. The Turkish barbarians had banished the Muses from Greece, and Pope Nicholas gave them a safe and honourable retreat in the Vatican. The patronage of the house of Medicis allured them to the banks of the Arno; Rome and Florence vied with each other in the restoration of Greek letters; new wings were given to the exertions of the human mind; the light, which was reflected upon Italy from Constantinople, was diffused over the transalpine nations; and the immortal writings of the Athenian sages enlarged the boundaries of science, while their language furnished a key to unlock the sacred oracles of christianity. The

noble invention of printing tended powerfully to dispel the mists of superstition: and the monks, who had buried good sense and taste under the rubbish of a vain and quibbling philosophy, met with a formidable opponent in Erasmus,

"By whose labours," as Mr. Milner justly observes, "superstition received a wound which has never since been healed, and learned men were furnished with critical skill and ingenuity, of which they failed not to avail themselves in the instruction of mankind to a degree beyond what Erasmus himself had ever conceived." (p. 269.)

Our historian, according to his general plan, takes notice of some individuals in this period, "who, though not connected with any particular Christian societies, evidenced the power of godliness." The names whom he selects are, Thomas Rhedon, a French Carmelite; Jerom Savanarola, an Italian monk; Thomas à Kempis; Vincent Ferrer, a Dominican friar; Antoninus, Archbishop of Florence, and Bernardin, of Sienna. To this list is subjoined in the appendix, the name of John de Wesalia, concerning whom Mr. Milner thus expresses himself:

"The Protestants have certainly ranked him in the catalogue of the witnesses to the truth; but there may be a question whether his principles and his practice, taken together, entitle him to a place in this history."

We fully agree with the author, that there was something ambiguous in the character of this divine; and it is evident from the public recantation which fear induced him to make, that the principles he professed had not produced their full effect on his heart. Luther, however, who, to strengthen his cause,

a very early period of the reformation, collected into a volume the theological writings of Wessel, thus expresses himself in the preface.

"Vir admirabilis, ingenii rari, et magni spiritus, quem et ipsum apparet esse vere theodidactum quales prophetavit fore Christianos Esaias. Hic si mihi antea fuisset lectus, poterat hostibus meis videri Lutherus omnia ex Wesselo hausisse."

Melancthon also, in his life of Casinio, pays the following tribute to the memory of Wessel:

"Ejus viri ingenium, eruditionem et gravitatem predicabat Casinio, quam quidem recte

de eo judicasse, nunc editio Wesseli scriptis, melius intelligi potest ibi enim res ostendit, et in philosophia excellenter eruditum fuisse, et de gratia, de justitia fidei, de penitentia, de discrimine disciplinæ et regenerationis, de potestate episcoporum, de discrimine ministerii evangelici, et politicæ gubernationis prorsus congruere ejus sententias cum voce Lutheri."

It may be proper to add, that he died at Groningen in 1489. At the commencement of the disorder which carried him off, he was harassed with doubts respecting the foundation of his faith and hope; but the cloud was soon dissipated; the graces of the divine life shone with renewed splendour amidst the agonies of death, and his last words were,

"Gratias ago Deo, omnes illæ vanæ disputationes abierunt, cum nihil scio nisi Jesum et hunc crucifixum."

We are now arrived at the glorious period of the Protestant reformation, which has been emphatically called the *resurrection of the Gospel from the dead*. At the commencement of the sixteenth century, the papal throne was filled by Julius the Second, whose insatiable ambition disturbed the peace of Europe, and rendered Italy a perpetual scene of war and bloodshed. He had taken an oath in the conclave, that he would summon a general council within two years after his accession to the triple crown; but this solemn engagement he violated, and several members of the sacred college, provoked by his perjury and other crimes, came to the resolution of convening a council at Pisa, which met in 1511; and which, in imitation of the councils of Constance and Basil, pronounced a sentence of deposition against Julius, who ended his turbulent career in the midst of this uproar, and was succeeded by Leo the Tenth, who carefully evaded every tendency to reformation; and the council of the Lateran, which held several sessions after his accession, was dissolved without applying any remedy to the inveterate maladies under which the Church now laboured. Meanwhile the seeds of revolt from the papal yoke had taken deep root in Germany, where the weight of ecclesiastical tyranny had been long felt with excessive and peculiar rigour. The court of Rome kept

draining the resources of the empire by numerous exactions. The richest benefices in Germany frequently fell to the lot of strangers, the creatures of the Pope, and totally ignorant of the language of the country. The great dignitaries of the Church lived in idleness and luxury, and gross ignorance and profligacy had deprived a considerable part of the inferior clergy of the confidence of the people. Nothing could be more repugnant to the peaceable and benevolent spirit of Christianity than the practices and decisions of the spiritual courts. The want of discipline was marked by the prevalence of non-residence and pluralities; the grossest simony was every where openly practised; the most licentious practices prevailed in religious houses; and the monkish fraternities in general were the declared enemies of classical literature and scientific improvements. The pure and spiritual worship of the Gospel was supplanted by a round of superstitious ceremonies, the invocation of departed saints, and the profoundest veneration for their images and relics. The

holy communion had been transformed into the idolatrous service of the mass, the repetition of which in Latin constituted the chief part of religious worship. Preaching was generally neglected: the written word was in very few hands: the traditional rubbish of the Church furnished the principal topics of pulpit declamation, and the great doctrines and duties of Christianity were superseded by the various expiations and penances, which craft and avarice had imposed upon the credulity of mankind in the dark ages of ignorance and superstition.

Such was the state of ecclesiastical polity and of religion in Germany, when God was pleased to raise up Martin Luther to revive his work, and to lay the foundation of an Evangelical Church.

The consideration, however, of this part of Mr. Milner's valuable history, as well as our sentiments on the whole of the work, we must postpone to another number.

(To be concluded in our next.)

REVIEW OF REVIEWS, &c. &c.

We are glad to be able to afford the learned and ingenious author of the *Mysteries of the Cabiri* so early an opportunity of explanation, with respect to the points on which we had founded our objections to parts of his system. Fearful of prolonging a discussion which would interest but a small proportion of our readers, we shall content ourselves with referring such of them as wish to form a judgment upon the subject, to the work itself, to our critique upon it, which we still believe to be just, and to the annexed communication of Mr. Faber.

—
To the Editor of the *Christian Observer*.

WHILE I return you my thanks for the polite manner in which you have spoken of my Dissertation on the *Mysteries of the Cabiri*, I wish to call your attention to some parts of your critique on that work, in which, upon reconsideration, you may possi-

bly think that you have been a *little* too hasty in giving your verdict.

I am not aware, that my book is so defective in method as you represent it to be; on the contrary, the present plan was chosen, in preference to all others, after much and mature deliberation. I begin with a general prospectus of the whole; afterwards proceed to an analysis of Sanchoniatho's *Phœnician History*, which it was absolutely necessary should precede the rest of the work; and then lay down certain principles, (namely, the respective identity of the gods and goddesses, and the union of the two superstitions,) without which my subsequent observations would not be intelligible. These prefatory matters being settled, I proceed to discuss various other points, strictly confining myself in each chapter to the title prefixed to it. I am somewhat surprised to find, in short, that you should

not have perceived that I have adopted the very division recommended by yourself. The identity of the gods and goddesses *is* first shewn, and the nature of the mysteries is afterwards gradually unfolded on the principle of the union of the Sabian and Arkite superstitions.

The remarks which you make upon my radicals in connection with the forty languages of Tartary, will, doubtless, lead those who have not honoured my work with a perusal to conclude, that sundry of those luckless dialects, together with various other dialects spoken in different quarters of the world, have had the misfortune to come within my merciless gripe, and have there writhed in all the agonies of etymological torture. Nothing of the kind, however, occurs. I profess to confine my etymological inquiries to Greece, the shores of Asia Minor, and Italy; and your readers might possibly have thought me justified in so doing, had they been acquainted with my theory. I began then with giving the history of the *Phenician* Cabiri. Now it certainly cannot be deemed an improbable conjecture, that the Phenicians should worship their gods in their own language, and designate them by Punic names. The Phenicians, however, or Cadmonites, brought the worship of these deities into Samothrace, Greece, and Asia Minor. Is it then unlikely, that the old Punic names should be retained, and that the sacred language of the Mysteries should be Phenician? I think we may learn this from Diodorus and Jamblichus. Diodorus tells us, that the language of the Samothracian Mysteries was an old dialect, not Greek; what then could this dialect be but a mixture of Phenician and Egyptian, inasmuch as it was imported, like all the sacred rites of Greece, from Phenicia and Egypt? Accordingly Jamblichus assures us, that the language in question was actually that of Syria and Egypt. From Troas and Samothrace, the Cabiric rites were carried into Italy; is it then improbable to suppose, that the language was carried with them? Had I actually assailed the *Tartarian* phalanx of languages with my *Phenician* radicals, I should have merit-

ed your reprehension; but, as I have carefully traced the pedigree of these said radicals into the mysteries of Samothrace, I think you have been a little too severe. I made no attempt to discover a primeval language, as you apparently insinuate; I merely ventured to conjecture, that the Phenicians used the Phenician dialect in their worship, and carried that dialect with them into their settlements. As for Celtic words, wherever I have attempted to give *their* signification, I have always produced my authorities. I have, indeed, supposed, that Mona or Anglesey received its name from the worship of Monu or Menu; and herein I have since found myself supported by a curious Irish tradition mentioned by General Vallancy. This tradition asserts, that the island received its name from one Mana, who was saved from a flood. (Prospectus of Irish Dict. vox Flamhaine.) I may here observe, with regard to the word *Menuh*, *Nuh*, or *Noah*, that it is *one* thing to suppose the name of the patriarch may have been preserved among his various descendants, and *quite another* to imagine that the Punic is the key to all their various languages. You hint, that I build histories upon the slight foundation of etymology; on a more minute inspection, I think you will allow, that I deduce my etymologies from *already* existing histories.

You seem to imagine, that the identity of the heathen gods was rather a late and philosophic notion, than an early and real one. Herodotus, Pausanias, Diodorus, Virgil, and Sophocles, not to mention various other authors whom I have cited, are of a different opinion. The identity of the Cabiri and Curetes, &c. is maintained also, in the strongest manner, by the ancient mythologists.

I cannot believe, that the triads of the Gentiles had the least allusion to the doctrine of the Trinity; and your method of accounting for their supposed origin from a fourth, yet superior, god, is to me at least by no means satisfactory. Brahma, Vishnou, and Seeva, sprung from Brahm, as Jupiter, Neptune, and Pluto, did from Saturn; and we may, certainly, as well suppose

the one triad as the other to be a corruption of the Trinity. The connection of Vishnou with the deluge shews him to be the Dagon of the Philistines in his diluvian capacity; and the Hindoos tell us, that Brahma, Vishnou, and Seeva, in their astronomical character, are all equally the sun. As for Plato's triad, it was the same as that of Orpheus, as we are plainly informed by Amelius; in other words, it consisted of Phanes, Uranus, and Cronus, all of whom (astronomically considered) were the sun. I am persuaded, therefore, that it had as little to do with the trinity as any of the other Pagan triads; and I cannot refrain from observing, that, if those triads do relate to the trinity, the Gentile theology sets forth that awful mystery more *explicitly* than the Jewish scriptures. From the latter we may, undoubtedly, gather it by *induction*, but only by *induction*; while, in the former, according to Mr. Maurice's system, it is *plainly* and *unreservedly*, though *corruptedly*, set forth. What you say respecting Proclus corrupting the Platonic trinity by supposing it to spring from a fourth god, is rather begging the question. You first say, that that triad relates to the trinity, (the very point which I deny,) and then instance its corruption by Proclus to prove your assertion. Had you brought an instance of such a corruption of the Catholic doctrine of the trinity, it would have carried some weight. As for the Idei Dactyli being eleven in number, according to the scholiast upon Apollonius, I am aware of that circumstance, and think it easily accounted for. This I have already done in part. From an absurd misconception of the import of the word *dactylus*, the Greeks supposed there to be ten dactyli answering to the number of the human fingers; to these they sometimes added their father Dactylus, thus completing the imaginary number *eleven*.

With regard to the Phenician history, it matters little who wrote it; and very possibly neither Sanchoniatho nor Orpheus ever existed. The works, however, ascribed to both, are not for

that reason a less faithful picture of ancient mythology, inasmuch as they are of high and undoubted antiquity.

I have not denied the existence of the siege of Troy; I have only asserted, what I still think, that Homer's heroes are mythological. When Tzetzes tells us, that Agamemnon was Jupiter; Herodotus, that his daughter Iphigenia was the Tauric Diana; and Cicero that the Cabiri were the brethren of Agamemnon; it is not very easy to comprehend how Agamemnon and Iphigenia should ever have existed literally, according to the representations of poetry. As well might we believe in the real existence of Boyardo's and Ariosto's heroes, Rinaldo, Zerbino, Sacripante, Ruggiero, &c. &c. because the Saracens, undoubtedly, invaded the south of Europe. Your argument, drawn from the *fabulous* genealogy of the *real* Leonidas, appears plausible, but will be found to be inconclusive. Leonidas was really descended from the second Hercules or Nimrod, whose posterity, under the various names of Heraclidæ, Belidæ, Heliadæ, &c. spread themselves so widely. This genealogy, though partly Asiatic, was transferred into Greece, for reasons which I have cited from M. Bailly's *Atlantidæ*. The pedigree itself was real, but the history of the early members of it was wrapped in fable. How then can your argument apply to what I said concerning the Argonautic expedition and Homer's heroes? If the Argo was the same as the Baris of Osiris, and the Argha of Eswara, how can the navigators of it be so immediately connected with the Trojan heroes, upon the supposition that these latter were real characters engaged in the siege of Troy? If Castor and Pollux were the diluvian Cabiri, how can they be the brethren of Helen? Take both histories as containing literal matter of fact, and Helen will be of the same age as Priam. I confess myself unable to reconcile such glaring chronological absurdities.

I shall conclude with observing, that any single proposition, taken *unconnected* from my work, will appear

to a person who has not read the whole extremely absurd; and the reason is obvious, the conclusion is presented to him, while he is ignorant of the chain of reasoning by which I have arrived at that conclusion. Thus, if I may be allowed to compare my small things with great ones, a clown will not readily believe the abstract Newtonian proposition, that the sun stands still, and that the earth moves; but an astronomer is convinced of it, because he is acquainted with the chain of reasoning by which it is proved. Your readers will find, that I considered the knights of Arthur's round table, not abstractedly, but in connection with Merlin and Stonehenge. As I am convinced, that both your object and mine is equally the discovery of truth, and the honour of holy scripture, I hope you will pardon the freedom of these remarks. If they do not occupy too much room, I should be glad to see them in your valuable miscellany. Once more returning you my thanks for your candour and politeness,

I remain with great respect,

Your obedient humble servant,

G. S. FABER.

To the Editor of the Christian Observer.

I CONGRATULATE you upon the circumstance of your publication being equally censured by the violent, both of the Calvinistic and Arminian parties. This is with me an indication of your having found that happy medium which lies at an equal distance from both extremes, and it forms a strong presumption of your possessing the approbation of moderate and good men on both sides. There was a time, I own, Mr. Editor, when I thought differently from what I now do, and I should then have probably been warm in condemning your work as *unsound*; but reflection has presented to my view some doctrines under a new aspect; experience has taught me to judge differently of the practical effects of others; and age, if it has cooled my ardour, and rendered me more moderate, has, I hope, also made me wiser. I frankly confess that I was once rather

a high Calvinist, and charitably concluded every Arminian to be deficient in understanding, if not destitute of grace. In this state of mind I was much struck by the relation which a very venerable Calvinistic clergyman gave of the excellent life of the late Mr. Fletcher, of Madeley, whose humility, piety, and love, he represented to me as far superior to any thing he had before witnessed. Surely I thought such excellence could not have been attained without the special assistance of the Spirit of God; but would he dwell with an Arminian?

I afterwards became acquainted myself with some persons who were eminent for many Christian graces, and whom I should really have taken for Christians of a high order, but that they were Arminians: on the other hand, I knew some sound Calvinists whom I could not help observing to be passionate and uncharitable, vain and proud, selfish and worldly minded; in a word, whom I should have suspected to have been bad Christians had I not known them to be good Calvinists. I was also very much perplexed in reading the writings of some of the primitive fathers, to observe a strange want of attention (to call it by no worse a name) to the true system, some of their expressions being so unguarded that one was almost tempted to suspect the soundness of their faith; nay, Mr. Editor, I will not conceal from you that I really thought it would have been well, if the inspired writers themselves had been a little more cautious in their language. I was often surprised to remark various expressions used by them, which I was sure would not have been suffered had their writings been submitted to the scrutiny of some such synod of sound and orthodox believers, as the assembly of divines at Westminster. St. Paul, indeed, in one or two chapters of his Epistle to the Romans, was admirably clear, but in other parts of his writings even he seemed to want correctness, and St. James spoke very inaccurately. By this time, however, I began to doubt either the truth or importance of my system, and, at length, without

either renouncing it, or adopting the Arminian tenets, I have sunk into a kind of indifference about these points. I really do not know what to call myself at present, except a Church of England man; for, indeed, I think the Church of England in her liturgy, articles, and homilies, speaks more in unison with the scriptures than any systematic writers I know.

The moderation which your magazine professed on this subject, immediately engaged my approbation and zealous support; and I own I look forward to your labours with considerable hope of their effecting a revolution in the opinions of the religious world. Yes, I am sanguine enough to hope, that men may at length learn that it is of infinitely greater importance to be a real Christian, than to be a sound Calvinist, or a zealous Arminian: and you, I hope, sir, will direct your whole attention, whatever bigots of either party may say, to the promotion of VITAL CHRISTIANITY. This is a point worthy of your labour. Let the important doctrines of the ruin of man by nature, and his recovery by divine grace; of justification by faith, and the sanctifying influences of the holy spirit; of the unsearchable love of Christ and the obligation of every one to live no longer to himself but to him who died for him, be exhibited in your pages: let the tendency of your work be to awaken the conscience of the careless sinner; to encourage the penitent, and direct him where to look for pardon and peace; to enlighten the understanding by a just display of the duties we owe to God and man; and to enforce upon the conscience the obligations of the Gospel: then, whatever be its reception in this world of error and darkness, it will, I am sure, meet with a favourable acceptance at his hands who came to establish a kingdom of righteousness, a peace on the earth. It is the undue stress which is laid upon the peculiar doctrines of the Arminian and Calvinistic systems, to the diminution of that regard which ought to be paid to the weightier matters of the law and Gospel, which

Christ. Observ. No. 24.

forms the principal objection to them in my mind.

I hope I am not insensible to the real value of the truth. When our Lord offered up the prayer, "Sanctify them through thy truth, thy word is truth," he evidently considered the truth as the grand mean of sanctifying and saving man, and it is by the belief of the truth that the holy spirit operates on the soul. But the truth consists of various doctrines, which surely are not all equally important. Those which are most fully revealed, and most frequently enforced, in the sacred writings, ought to be much more regarded than those which are delivered obscurely, and whose tendency to edification is more remote and uncertain.

I do not, Sir, blame the motives which influence the respective patrons of the Arminian and Calvinistic systems. I believe that both parties have been actuated by a sincere desire to guard Christianity from those abuses which may, undoubtedly, be made of some of its doctrines. But possibly the methods taken to prevent these abuses may be neither reasonable, scriptural, nor effectual. I am not certain that it may be in the power of the human understanding to comprehend the agency of divine grace as consistent with human liberty. The sacred writers, with the noble boldness of inspired truth, lay down doctrines without minutely explaining their consistency with each other, or defending them from the cavils of ignorance and the perversions of licentiousness: but they peremptorily forbid their abuse. The framers of systems would so state the doctrine that it cannot be abused, and thus, from the natural infirmity of human nature, while they guard one doctrine they expose another, and to prevent one error they embrace an opposite one. Such a correction of the truth fails not to introduce a contrary system, and thus Calvinism and Arminianism reciprocally produce each other.

It was a wise precept delivered by our blessed Lord to call no man master—Would to God that the names of Calvin and Arminius, as leaders of a

party, had, like the body of Moses, been for ever buried in oblivion. It should be the peculiar glory of the Church of Christ that it has but one master, the best, the wisest, and the highest. By ranging under the banners of a party, we in effect desert those of Christ, and imbibe a spirit which is far more opposite to Christianity than any deviation in non-essential points from the Christian faith. Love to the brethren was laid down by our great Master as the characteristic of his disciples; but wherever a party spirit is embraced, there the love, which, like that of Christ, should be universal, is narrowed and confined to a set; and Christian charity degenerates into a mode of selfishness.

I am very far, Mr. Editor, from being an advocate for that pretended charity which can embrace, with equal regard, all sects and parties in religion, and I, therefore, beg to be understood as confining my observations to those only who hold the fundamental doctrines of Christianity as I have stated them above. But these I would earnestly exhort to lay aside their petty differences, and to embrace each other as the disciples of a common master. Let them judge of each other by the inquiry if they are real Christians, not whether they are Calvinists or Arminians. Let them prove, that they consider conversion of heart and holiness of life to be of more importance than an agreement in points of doubtful

disputation. It is with grief I have remarked the suspicion with which many Arminians look upon their Calvinistic brethren. They stand aloof from all connection with them, and thus having no opportunity to know them they are ready to listen to every idle report to their disadvantage, and to suppose them wild and absurd in their doctrines, conceited and proud in their opinion of themselves, illiberal in their judgment of others, lawless in their conduct, and, perhaps, licentious in their lives. With real pain have I observed such a harsh opinion promulgated in sermons and other writings, by those who were evidently unacquainted with the men whom they condemned. Would they allow me, who have had an extensive acquaintance with Calvinists, to bear testimony, I can truly aver that, taking them as a body, men more humble in their own estimation, more upright in their views, more watchful in their conduct, more exemplary in every point of Christian duty, and more unwearied in their endeavours to glorify God, and do good to man, are not found in the Church of Christ. Surely it is not against such men that the arms of Christians should be turned, at such a time as the present

With my very sincere wishes for your success in endeavouring to remove prejudices, to heal dissensions, and to unite all real Christians in the bond of unity and peace, I am, &c.

N. D.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Mr. Basil Montague has in the press a volume of Moral Essays, selected from the works of Hooker, Barrow, and Jeremy Taylor. If this meets with the approbation of the public, he means to publish other selections from the works of scarce authors.

Mr. John Leonard Knapp of the Linnean Society is publishing by subscription, a very splendid botanical work, under the title of *Gramina Britannica*; or, *Representations of the British Grasses*, with remarks and descriptions.

Mr. Taylor, we understand, has completed his translation of the Works of Plato, viz. his Fifty-five Dialogues and Twelve Epistles, in

five large volumes quarto, which will soon be published.

Dr. Mavor's *Universal History* is expected to be soon completed.

Mr. Wilkins, of Cambridge, who has just returned from Greece, has issued proposals for publishing in folio, the *Antiquities of Magna Grecia*; comprising the *Antiquities of Grecian Architecture* that still exist in Syracuse, Agrigentum, Selinus, and Segestum, in Sicily; the three temples of the ancient city of Posidonia, or Pæstum, in Calabria; together with the fragments of two temples in the island of Malta.

The Reverend William Moseley, of Hanley, Staffordshire, has been engaged in preparing

a map to exhibit the Geography and History of the Old Testament in one view.

Mr Arthur Young has now completed Forty Volumes of his *Annals of Agriculture*. It is published in monthly numbers, at two shillings each. Mr. Young has lately announced an intention to improve this work, by introducing into it an account of the proceedings of the various Agricultural Societies.

A very magnificent work on *British Fruits*, delineating and distinguishing the varieties, so as to form a complete direction to the gardener, is about to be published by Mr Brookshaw, Fellow of the Antiquarian Society. It will be dedicated to his Majesty, and superbly printed by Bensley, with coloured plates.

We are happy to learn, from the annual report of the Society for promoting Christian Knowledge, which is just published, that a *Life of the venerable Missionary Swartz* is in a state of forwardness. The Reverend Mr. Paezold, one of the Society's Missionaries at Madras, says that he had been requested by Dr. Knapp, of Halle, to contribute his share towards such a life; which he had readily undertaken, having had, from personal intercourse and credible report, the opportunity of knowing his attainments, his virtues, his piety, and his labours. He had accordingly drawn up an account of some of the most memorable transactions of this worthy missionary, in the German language, which would be acceptable, he trusted, to those who revered the unprecedented labours and faithfulness, the piety and heavenly-mindedness, of a man, whose death must be deemed an irreparable loss to the mission; and his MSS. had been sent to Halle, and to the Reverend Mr. Ubele, of London.

The Reverend Mr. Carlyle, Professor of Greek in the University of Cambridge, issued proposals, about four years ago, for printing a portable and convenient *Edition of the Scriptures in Arabic*, with a view to distribution among the Mahometans and Heathens, who are acquainted with that language. Three thousand two hundred copies have been subscribed for, with this view, by different individuals and societies; and, as the types are now ready, it is proposed to commence the printing of the work immediately. The price originally mentioned was twelve shillings, and the work was intended to form one volume in quarto, of six hundred pages, or two volumes in octavo, of five hundred pages each; but as the price of paper is considerably advanced since the proposals were first issued, it is found impracticable to publish the work at twelve shillings. The price must necessarily be somewhat advanced; how much, must depend, in some measure, upon the number of subscribers, but it certainly will not exceed fifteen shillings for the work in one volume quarto. A few copies will be published on fine paper, at two guineas each. Persons, wishing to support this important

undertaking, will please to send in their names, mentioning the number of copies for which they wish to subscribe, to the Bishop of Durham, Cavendish-square; or to Thomas Bernard, Esq. Foundling Hospital. Subscriptions are received by Messrs. Drummonds, Bankers, Charing-cross; or by Mr. Hatchard, Bookseller, Piccadilly; where proposals may be had.

John Gilchrist, Esq. Professor of the Hindoostanee language, in the college, Fort William, Calcutta, has consigned to Messrs. Blacks and Parry, Leadenhall-street, a few copies of his works, which are particularly useful for writers, cadets, and gentlemen going to the East Indies.—*Philology*, 3 vol. 4to. £10 10.—*Grammar and Linguist*, 4to. £3 10s.—*Grammar*, 4to. £2. 2s.—*Linguist*, 4to. £1 11s. 6d.—*Antijargonist*, 4to 16s.—*Stranger's East India Guide to the Hindoostanee*, 12mo. 8s. all in boards.

In the press, *Select Views of London and its Environs*, a periodical work in monthly numbers, each containing three plates; by Storrer and Greig, with appropriate descriptions: in medium 4to. 5s. and super-royal 4to. 7s. 6d. each number.

A beautiful *Map of the Plain of Troy*, and the district of Ida, with the sources of the Simois and Scamander, from an actual survey made by Kauffer, is about to be published by Mr. Arrowsmith on a single sheet.

A new volume of Mr. Nicholls's *History of Leicestershire* will very soon appear; as will the first part of the learned work of the Reverend G. Davies, Curate of Olveston, on the *Introduction of Writing into the West of Europe*.

A German tract is said to have been lately discovered in the British Museum, printed in 1713, on the subject of the Cow Pox. It was written by a person of the name of Salgar, and is entitled *De Lue Vaccarum*.

The managers of the Royal Institution have given notice, that the Lectures for the present season would commence on Thursday, December 22nd, with a course on *Mechanics and Physics*, by Mr. Dalton. In the latter end of January, the other lectures, and the public experiments, of the royal institution will begin; those on *Chemistry*, by Mr. Davy; and those on *Natural Philosophy*, by Mr. Allen. The public experiments will be made, partly in the lecture room, and partly in the new laboratory, which has been fitted up so as to accommodate one hundred and twenty persons. The new library of reference is in a state of forwardness, and, it is hoped, will be opened in the course of next month for the accommodation of all the proprietors, life-subscribers, and annual subscribers. The present terms of admission to the institution are, for an *hereditary proprietor* one hundred guineas; for a *life-subscriber* thirty guineas; for an *annual subscriber* three guineas; for *ladies* to the lectures and public experiments, for the season, one guinea; for *young gentle-*

men, under sixteen years of age, to the lectures and public experiments, for the season, one guinea

Mr. Forsyth has recently improved upon his method of renovating trees. Instead of paring away the bark, as had heretofore been the practice, and then covering the stem with the composition, he now merely scrapes off the loose bark, and applies, with a painter's brush, a mixture of cow-dung and urine only, made to the consistence of a thick paint; covering the stem carefully over. This softens the old scabrous bark, which peels off during the following winter and spring, and is succeeded by a fine smooth new bark. This improvement of his process saves both time and labour.

Lord Mulgrave has instituted a practice upon his estate, which is worthy of the general imitation of the great proprietors. On the 3d of October, his Lordship distributed annual premiums among his tenants and cottagers. The rewards of the tenants, for the best management in different branches of husbandry, consisted of silver cups and medals of different value. The rewards to the cottagers were substantial, and to them of great importance. The cottager who had brought up the greatest number of children, and had given them a religious and useful education without any parochial relief, received a good milch cow: the second most deserving cottager, under the same regulations, obtained also a milch cow: and the third a suit of clothes. As his lordship has given gardens to his cottagers, rewards were assigned to those whose gardens were in the best condition, and were most productive in useful vegetables. Though this is but the second year of this benevolent and patriotic institution, the advantages of it are already visible on his lordship's estate, from the happy spirit of industrious emulation which it excites in every farmer and cottager.

A specimen of wool has been brought from New South Wales, which is deemed superior in softness, and in every other respect equal to the best Spanish wool. The sheep producing it were originally sent from Spain to the Cape of Good Hope, and thence to Port Jackson. Captain M'Arthur, who has devoted much attention to the improvement of his flock in this colony, has now about four thousand sheep, with Spanish rams. He calculates, that, with proper care, the number will double itself every two years and a half; and that in twenty years his stock will be so much increased, as to produce a quantity of fine wool equal to that now imported from Spain and other countries, at an annual expense of £1,800,000 sterling.

An uncommonly luminous meteor was seen on Sunday, November 13th, about forty minutes past eight o'clock in the evening. To some it appeared of an oval form, and as followed by sparks, which gave it somewhat the appearance of having a tail. To others it seemed a wavy line of light, which burst and

divided itself into several small balls of fire before it disappeared. It emitted a very vivid light, by which the most minute objects could be distinguished; and moved with great velocity in a north-westerly direction. It was seen not only all round the metropolis, but over the greater part of England, by the accounts which have been published, and nearly at the same instant of time; which proves that its height was considerable. It was succeeded, after an interval of a few seconds, by a peal of distant thunder.

It appears that the oil of Cacao forms an excellent varnish for preventing iron and steel utensils from contracting rust, and for preserving the polish of their surface.

The following is the substance of a comparative view of the Natural Small Pox, the Inoculated Small Pox, and the Inoculated Cow Pox, which has been drawn up by Mr. Addington, surgeon, of Spital-square, and has been printed by order of the medical council of the Royal Jennerian Society for the extermination of the Small Pox. We willingly give it a place in our pages, as we think it must tend to convince all our readers who may be connected with children, that it is their unquestionable duty, to avail themselves of the goodness of Providence, in bringing to light so certain an antidote against the fatal malady which has swept away millions. In the *Natural Small Pox*—1. One in three has it in a dangerous form.—2. It produces eruptions, numerous, painful, and disgusting.—3. It occasions confinement.—4. Loss of time; and 5. Expense more or less considerable, affecting individuals, families, parishes, &c.—6. Renders precautions for the most part unavailing.—7. Medical treatment necessary both during the disease and afterwards.—8. Leaves pits, scars, seams, &c. disfiguring the skin, especially the face; and 9. Is followed by scrofula in every form, diseases of the skin, glands, joints, &c. blindness, deafness, &c. &c. while, in the *Inoculated Small Pox*—1. One in thirty or forty has it in a dangerous form.—2. It produces eruptions in greater or less number.—3. Occasions confinement.—4. Loss of time; and 5. Expense, sometimes considerable.—6. Requires preparation by diet and medicine; care to avoid certain seasons, as extremities of heat and cold—certain periods of life, as early infancy and old age—and certain states of constitution, as general ill health, teething, pregnancy, &c. &c.—7. Renders medical treatment unusually necessary.—8. Is liable to produce deformities whenever the disease proves severe; and to be 9. Followed by the same diseases as above enumerated, though less frequently; whereas, the *Inoculated Cow Pox*—1. Is attended by no danger.—2. Produces a pustule on the inoculated part only. 3. Occasions neither confinement.—4. Loss of time; nor 5. Expense.—6. Demands no other precautions than such as respect the conduct of the inoculation.—7. Requires no medicine.—8. Leaves no deformity nor disfi-

guration; and 9. Excites no subsequent diseases.

FRANCE.

On the 26th of April, 1803, about one in the afternoon, was seen at L'Aigle, in the department of L'Orne, a luminous globe moving with great velocity. Nearly at the same time was heard at L'Aigle, and in the surrounding villages, a violent explosion succeeded by two others, followed by a rumbling noise, which continued about ten minutes; after which there were seen to fall, with a hissing noise, a vast number of stones much scattered, and weighing from two or three grains to seventeen pounds weight. These stones at first exhaled a strong smell of sulphur, and some of them were warm when picked up. This account is given by two members of the National Institute, M. Fourcroy and M. C. Biot, who went to the spot to examine and compare facts, and who express themselves fully satisfied with the physical and moral testimony to their truth. All the inhabitants of twenty hamlets, consisting of men, women, and children, peasants, labourers, ecclesiastics, and military men, concur in the account; and certainly no such stones existed in that country previous to the 26th of April last. In short, every proof of the fact seems to have been obtained, which the nature of the case could either require or admit.

M. LOMBARD has published the following method of making vinegar with the refuse of bee-hives, after the honey is extracted. When the honey is extracted from the combs by means of pressure, break and separate the whole mass, distribute it into several vessels, putting into each vessel for one part of combs two of water; place these vessels in the sun, if its rays possess sufficient power, or in a warm place, and cover them with cloths. Fermentation will take place in a few days, and continue eight or twelve days, according to the higher or lower temperature of the situation in which the operation is performed. During the fermentation, stir the matter from

time to time, and press it down with the hands that it may be perfectly soaked. When the fermentation is over, put the matter to drain upon sieves or strainers. At the bottom of the vessels will be found a yellow liquor, which must be thrown away, because it would soon contract a disagreeable smell, which it would communicate to the vinegar. Then wash the vessels, and put into them the water separated from the other matter: it immediately begins to turn sour, when the vessels must be again covered with cloths, and kept moderately warm. A pellicle or skin is formed on their surface, beneath which the vinegar acquires strength; in a month's time it begins to be sharp: it must be left standing a little longer, and then put into a cask, of which the bung-hole is left open; and it may then be used like any other vinegar.

INDIA.

To the humane and zealous exertions of Governor Duncan, of Bombay, India is indebted for the introduction of the Cow Pox Inoculation. The attempts made to convey it by sea had all failed. Governor Duncan engaged Lord Elgin to forward virus to Bombay by the way of Bagdad and Bussorah. His lordship, with much difficulty, procured some from Vienna, and, after many unsuccessful attempts, the inoculation was established at Bagdad, whence it was communicated to Bussorah, and thence to Bombay. From Bombay the cow-pox was introduced at Madras, and from that place it proceeded to Bengal. The Marquis of Wellesley published a succinct history of the discovery, in which the source of the virus was emphatically remarked. The veneration of the Hindoos for the cow contributed to overcome their aversion to the customs of Europe; and the practice is now firmly established. The Vaccine Inoculation is proved to possess in India the same wonderful powers as in Europe, of shielding the human constitution from the Small Pox.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The National Defence; a Sermon preached at Wainfleet, All-Saints, and Thorpe, 7th August, 1803. By the Rev. Peter Bulmer, A. B. 6d.

A Serious Address to the Public upon the present Times, but more particularly to the religious part of it. 8vo.

An Examination of the Necessity of Sunday Drills, and of the probable Effects of that Measure on the Interests of Religion. By the Rev. Edward Cooper. 1s.

Sennacherib defeated, and his Army destroyed; a Sermon preached at Wanstead. By the Rev. S. Glasse, D. D.; inscribed to the Loyal Volunteers, and intended to be the Soldier's Manuel. 1s.

Britain's Duty on the prospect of a French Invasion; a Sermon preached Aug. 11, in the

Church of St. Mary le Port, Bristol, on the opening of a weekly Evening Lecture on the Perils and Duties of the present Times. By the Rev. Rich. Hart. 1s.

The Duty of defending our Country; a Sermon preached at Exeter. By Edward Drewe, LL. B. 1s.

An Antidote to the Alarm of Invasion; a Discourse delivered at the Meeting-house in the Old Jewry, October 19, being the National Fast Day. By Abraham Rees, D. D. F. R. S. Editor of the New Cyclopedia. 1s.

A Sermon preached at Gillingham, July 31, on occasion of the united Exertions of the People being called forth by the King against the threatened Invasion. By William Chafy, M. A. 1s 6d.

A Sermon upon the present State of our National Affairs, preached August 28, in the

Protestant Dissenting Meeting-house, Enfield. By Thomas Taylor. 1s.

A Sermon preached at the Drum-head, Sept. 22, to the First Regiment of Surry Volunteers. By the Reverend Henry Cox Mason.

A Sermon preached before the Royal Westminster Volunteers, on the Presentation of their Colours, September 8. By the Rev. Joseph Jefferson. 1s. 6d.

The Duty of every Briton at the present perilous Moment; a Sermon preached on the late Fast Day; to which is added, an Account of the Destruction of the Spanish Armada. By John Evans, A. M. 1s.

The Christian Panoply; a Sermon preached on Wednesday, October 19, being the Day appointed for a General Fast. By William Mavor, LL. D.

Letters written by the late Samuel Fothergill, Minister of the Gospel among the People called Quakers. 12mo. 2s.

Sermons, by J. B. Massilon, Bishop of Clermont; translated by W. Dickson. 3 vols. 12mo. 12s. boards.

Reverend Matthew Henry's Family Bible, printed on fine Paper, with a new Type, royal 4to. Vol. I. 19s. boards.

A Dialogue between a Methodist and a Churchman, respecting a Call to preach the Gospel, the New Birth, the Doctrine of Assurance, and other religious Subjects. 1s. 6d.

An Exhortation to the due Observance of the National Fast. By Edward Pearson, B. D. 3d.

Primitive Truth and Order vindicated from modern Misrepresentation, with a Defence of Episcopacy, particularly that of Scotland, against an attack made on it by the late Dr. Campbell, of Aberdeen, in his Lectures on Ecclesiastical History; and an Address to the Episcopalians of Scotland. By the Right Rev. John Skinner. 8vo. 9s.

The Holy War, written by John Bunyan, a new Edition, with explanatory and practical Notes. By the Rev. George Burder; ornamented with Engravings. 8vo. 3s. boards. 12mo. 4s. 6d. bound.

A Sermon preached at an Ordination held at Chester, September 25. By the Rev. H. V. Bayley. 1s.

Sermons on several Occasions. By the Rev. R. Shepherd, D. D. Archdeacon of Bedford. 8vo. 6s. boards.

The Concordatum explained. 12mo. sewed. 1s.

A new Translation of the Bible. An Attempt to rescue the Holy Scriptures from their Disrepute with Free Thinkers, and their Misapplication to certain Tenets, by a new and correct Translation of the controverted Passages. Illustrated with Notes, and the Opinions of the Ancients. By Robert Tomlinson, Esq. 8vo. 9s. boards.

Trust and Confidence in the Universal and Sovereign Government and constant Providence of God; a Sermon preached in the Unitarian Chapel in Essex-street, on the 19th of October, being the Day appointed for a General Fast. By John Disney, D. D. 1s.

A Sermon, on occasion of the General Fast, entitled, David's Choice; or, Successful Invasion a sorer Evil than Pestilence or Famine. By John Lettice, D. D. 1s. 6d.

Causes of the Inefficacy of Fasts; in a Sermon, preached on the last Fast Day, at Bath. By J. Gardiner, D. D.

A Sermon preached on the Fast Day at Bristol and Bath. By the Reverend Dr. Randolph. 1s.

Reformation of Life, Trust in God, and vigorous Exertion recommended; a Sermon preached at Berwick, on the Fast Day. By Samuel Butler, M. A. 1s.

A Sermon preached at Peterborough, on the Fast Day. By the Reverend Spencer Madan. 1s.

Divine Meditations, with a daily directory. By the Hon. Charles Hore, Esq. 12mo. 2s. 6d.

The Controul of Providence over the Actions and Purposes of Men; a Sermon preached at Bristol on the Fast Day. By John Rowe. To which is prefixed, a prayer delivered on the same Occasion. By John Prior Estlin.

Confidence in God the Bulwark of a Nation; Christianity the solid Foundation of Patriotism and Courage; a Discourse delivered at the Dissenter's Chapel, Brentford Butts, on the Fast Day. By N. T. Herreken. 1s.

An Exposition of the Lord's Prayer, with Notes critical and illustrative. By the Rev. Joseph Mendham, M. A. crown 8vo. 4s.

MISCELLANIES.

A Companion and useful Guide to the Beauties in the Western Islands of Scotland, and in the Hebrides; to which is added, a Description of Part of the Main Land of Scotland, and of the Isles of Mull, Ulva, Staffa, Columbkil, Tiri, Coll, Egg, Skye, Raza, and Scalpa. By the Hon. Mrs. Murray. 8vo. 7s. boards.

Anthroplanomenos; being an Account of some very extraordinary incidents which occurred in a pedestrian Rout through part of the Highlands of Scotland in the Year 1801. By John Bristed, of the Inner Temple. 2 vols. 8vo. with a frontispiece.

Instruction for the Vaccine Inoculation, by the Medical Council of the Jennerian Society.

A Treatise on the Cow Pox; containing the History of the Vaccine Inoculation, with Instructions for Practice. Part II. By John Ring. 8vo. 13s.

Practical Rules for the Management and Medical Treatment of Negro Slaves in the Sugar Colonies. 8vo. 8s. sewed.

A new edition of the Works of Francis Bacon, Lord Viscount Verulam. 10 vols. 8vo. £4 boards, and on royal paper, £6 boards.

The Philosophical Transactions of the Society of London, abridged. By Charles Hutton, LL. D. George Shaw, M. D. and Richard Pearson, M. D. Vol. I. Demy quarto, £2 2s. royal, £3 12s. boards.

Observations on a Pamphlet, entitled, "The Question, Why do we go to War?" temperately discussed, according to the Official Correspondence. 1s.

The Speech of Lord Minto in Parliament, June 6; to which is added, his Lordship's Speech at a General Meeting of the County of Roxburgh, 15th August, on moving an address to his majesty. 3s. 6d.

The Reason Why; in answer to a pamphlet, entitled "Why do we go to War?" 1s. 6d.

An Appeal to the People against the insatiable Ambition of Bonaparte; preceded by a Vindication of their Character, with reference to the Peace of Amiens. 4s.

An Address to the British Nation on the present State of Public Affairs, intended to promote the Union and Defence of the Country. 2s.

Rules and Regulations for the Field Exercise and Manœuvres of the French Infantry. Translated from the French. With explanatory Notes, and illustrative References on the Prussian and British Systems of Tactics, &c. By John Macdonald, Esq. F.R.S. late Lieutenant Colonel of the Clanalpine Regiment. 16s. boards.

The Volunteer's Guide; or, complete Military Instructor; with Plates. 1s. 6.

Remarks on Mr. Malthus's Essay on the

Principles of Population; or, a View of its present and past Effects on Human Happiness. 2s.

Paris as it was, and as it is; or, a Sketch of the French Capital, illustrative of the Effect of the Revolution, with respect to Sciences, Literature, Arts, Religion, Education, Manners, and Amusements. Also an Account of the most remarkable National Establishments and Public Buildings. 2 vols. 8vo. £1 1s. boards.

Mrs. Crespigny's Letters of Advice to her Son, upon important Duties. 2 vols. 8vo. 3s. boards.

A Companion to the Royal Kalendar; corrected to November the 19th.

A Second Letter to the Volunteers. By Lieutenant-colonel Hope. 1d.

Reflections on the Invasion of Great Britain by the French, on the Mode of Defence, and on the useful Application of the National Levies. 3s.

Hints to the People of Great Britain, on the present momentous Crisis; and some interesting collateral subjects. By William Dickson, LL. D. 8vo.

Major-general Money's Letter to the Officers of Volunteer Corps: also, an Address to the Norfolk Farmers. To which are added, Observations on the Use of Pikemen. 1s. 6d.

RELIGIOUS INTELLIGENCE.

Abstract of the Account of the Protestant Missions in the East Indies for the Year 1802, from the last Annual Report of the Society for promoting Christian Knowledge.

THE Reverend Mr. Gerické, in a letter dated at *Vepery*, October 15, 1801, mentions a journey he had taken to the southern parts, in April and May, and that at *Tanjore* he had held repeated conferences with the Missionaries, the country priest, and the other native assistants, and had regulated the labours and emoluments of them all, both at *Tanjore* and in all the congregations dependent on *Tanjore* Church, as also the expenses and conduct of the native schools, and charitable institutions of the late Mr. Swartz. Some rules had also been laid down for regularly keeping the accounts. According to the regulations then made, in which all heartily concurred, the work was carried on. The country priest continued at *Tanjore*, and was of great assistance to Mr. Kolhoff; but, as soon as the war in the south should be over, which had recently taken a favourable turn, he was to resume his journey; and in many places they were anxiously waiting for him.

Mr. Gerické laments the want of more assistance at *Tanjore*. "How happy a thing," he observes, "would it be, if God were to furnish a faithful missionary for the assistance of Mr. Kolhoff, and another or two for the congregations southward of *Tanjore*. It is delightful to see the growth of the *Tanjore* Mission, and the southern congregations de-

pendent on it. The inhabitants of whole villages flock to it. What a pity that there are not labourers for such a great and delightful harvest! At *Jaffna*, and all the coast of *Ceylon*, there is another great harvest. We have sent such of our native catechists, as could be spared, but many are required for that extensive work."

He also mentions that they were then printing a new Malabar grammar, and that if God should spare his life, he intended also to publish a new Malabar dictionary to facilitate the learning of that language, in which many young gentlemen, in the honourable company's service had then engaged.

A considerable number of persons had been baptized by Mr. Gerické at *Vepery*, *Cuddalore*, *Negapatnam*, *Sadrass*, and *Pullicat*; and by Mr. Pohle at *Trichinapally*, of whom many were adults.

The Rev. Mr. Pohle, in a letter dated at *Trichinapally*, February 23, 1802, states that the members of his mission congregations, of different casts, amounted to three hundred and seventy-nine. The work of the Mission had been duly carried on by himself and his fellow-labourers, the catechists and schoolmasters.

The Reverend the Danish Missionaries, in a letter dated at *Tranquebar*, Jan. 12, 1802, mentions the very favourable circumstances that had attended their mission and themselves, in the political changes, that had last year occurred at *Tranquebar*. By order

of the English government the mission had remained in full possession of its former privileges, and even an increase of them was generously suggested; and Colonel Campbell, and his successor Colonel Cullen, had been particularly kind to them: other gentlemen too had tendered to them their good offices. Mr. Gerické had been with them for a few days, when on his journey to Tanjore; by whose zeal and piety they had been much edified, especially in the circumstances attending the conference at Tanjore. The Rajah of Tanjore had recently been at Tranquebar. In several conversations with him, he had discovered the most tender and filial remembrance of the late Mr. Swartz, and expressed much friendship for Messrs. Gerické and Kolhoff, and for all the missionaries, in whom he discovered the same sentiments and zeal. He expressed his wish, and had declared on several occasions, that none but such as would follow the steps of Mr. Swartz, and were like him, at least in piety, might be sent out to the Mission. The piety of Mr. Kolhoff's mother had recommended her to the Rajah's attention, and had induced him to take her second son into his service as a writer. Their lengthened and various conversation with the Rajah had ended to the mutual satisfaction both of him and of themselves. There seems to be, these worthy missionaries observe, an evident and gradual preparation in India, for the reception of the Gospel. If a sufficient number of pious labourers could be sent into their vineyard, the happiest effects, they doubt not, would soon appear. In the mean while they are thankful for what God hath hitherto done amongst them. In the last year one hundred and sixty-three had been baptized, amongst whom were thirty-one heathens of different countries in Asia and Africa; eighty-eight had died; eighteen couple had been married; and one thousand had been admitted to the Lord's Supper; and more than two hundred children continued to be instructed in their schools.

The Reverend Mr. John, one of the Danish Missionaries, in a letter dated at Tranquebar, February 1, 1802, expresses their exultation at the happy return of peace, which, he trusted, would lead to the greater propagation of Christ's religion in India and at Ceylon. The kind disposition of many gentlemen of rank and influence, and of the governor of Ceylon, the honourable Frederick North, to protect and forward the Christian religion, the sciences, and the welfare of the natives, will, he hopes, become more general; and they who have it in their power to become instrumental to this glorious work, will gradually be convinced, that there is no instruction suited to the wants of all men equal to that which Christianity furnishes. The harvest in India he describes to be now great, and wanting nothing but a greater degree of encouragement from the rulers of the country, who could not but profit by the inculcation of that beneficent rule of the Gospel upon the minds of

their numberless subjects, "Fear God and honour the King." "I never complain," he says, "of the slow success the Christian religion has had, since the beginning of the Mission through ninety-six years; but I admire and thank God for the progress of which I have been witness, during the thirty years I have been here, observing an almost general esteem for, and approbation of the divine doctrine, though their political and family connections still keep the multitude of the people from embracing it. I see with pleasure an extensive increase of the mission congregations, particularly from Tanjore to Cape Comorin, and in the interior parts of the country, and a gradual decrease of the destructive difference between the casts; as a number of those instructed in the Mission schools have met with honourable employments, without adverting to their casts, which formerly could not take place; in short, a much greater preparation of the Indians for accepting the salutary doctrines of the Gospel. The kind disposition which the Rajah of Tanjore still shews to the Missionaries on every occasion, has also a good effect; and his sentiments are not far from those of a Cornelius, though he dare not do more than he does in the midst of the Bramins, who surround, and who would soon find out means to destroy him, if he did. Our religious books and treatises are distributed and read throughout the country; and many more are asked for than we are able to give." Latterly, he had sent a number of English and Tamul books to Jaffna, where Christian David, who had been brought up in the Tranquebar school, and was a catechist at Tanjore, had been placed as a sort of catechist, by the honourable Governor North, under the direction of the Reverend Mr. Cordiner. One hundred and thirty-six thousand Christians, and thirty-six churches and schools, he says, are in need of provision; and Heathens are every year baptized. More catechists and school-masters had been desired from Tranquebar than they could furnish; as the Tamul and Portuguese school-boys, who had learned to speak and write to an European language, were snatched from them as soon as they had been admitted to the Lord's Supper, at the age of fourteen or fifteen years.

Mr. John says, "that the mission finds impartial judges amongst those gentlemen who stand in no connection with it; who defend the Mission and our Christians, with much reason, against so many unjust animadversions, and shew the great advantage the whole country would derive, from the promotion of christianity amongst the natives."

In the course of the year 1802, the society distributed 7,809 Bibles, 9,970 New Testaments, 13,515 Common Prayers, 18,640 other bound books, 98,766 small tracts. The number of children in their schools is stated to have been 7,108.

CAPE OF GOOD HOPE.

Mr. Kicherer, the Missionary, whom we

mentioned in our last number as being in this country, states that when he commenced his labours at Zak River, he found there only thirty-six inhabitants, and that the people in general led a very wandering life. By his exertions six hundred persons were collected together, whom he laboured to instruct both by preaching and catechising. About three hundred now attend the worship of God; and of these he thinks about forty are sound converts. Even the children are familiar with the principles of christianity. He adds, that when these poor people begin to feel the influence of religion, a great change takes place in their outward conduct and appearance as well as in their spirit and temper. They learn to clothe themselves decently, they become cleanly and industrious, and they apply themselves to cultivation.

The three Hottentots who accompanied Mr. Kicherer to England, gave, as we understand, a very satisfactory account of their faith. They said that they believed themselves to be wicked creatures, and that they could only be reconciled to God by the blood of his son Jesus Christ, who was appointed by the Father to bear our sins, and for whose sake God pardons and accepts us; that the love of Christ required from them a return of love, gratitude, and obedience, which they lamented should in their case, be so defective; but that it was their chief desire to be devoted to the service of Christ.

These people have left this country with Mr. Kicherer, who intends soon to take them back to the Cape, where his Hottentot congregation are said to long greatly for his return.

The last accounts of the Mission near Algoa Bay, under the superintendence of Dr. Vanderkemp, state that he had lately baptized five men, six women, and twelve youths and children; and that it was his intention to form another Mission near the Great Fish River, for the instruction both of the Caffres and Hottentots.

The Dutch governor (Jansens) has given

the Missionaries assurances of his esteem and assistance.

TATARY.

The following extracts from a letter of the Reverend Mr. Brunton, dated at Corass, 26th September, 1803, will shew the state of the Mission to the Tartar tribes at that time.

"Notwithstanding the influence of the Russian government in this place, the people are afraid to renounce their religion on account of the persecution they would be likely to meet with from their countrymen. They seem to dread their mockery and ridicule more than any thing else. Several have been thoughtful, and have confessed themselves doubtful of the truth of their religion; but we have never been able to discover in any of them, any thing like the beginnings of true repentance. They are very superstitious and wicked. They affect a solemn and religious appearance, but have many very hateful qualities. Whether God intends to bring them to a knowledge and confession of the Gospel by our present efforts, it is impossible to determine. We are ready to tell them of the Saviour of sinners; and, if God incline their hearts, they will hear us.

"I have not yet altered my opinion, in the smallest degree, with regard to the propriety of forming colonies and settlements in Heathen countries of the Heathens themselves. To carry on my plan of ransoming and educating children upon an extensive scale, would require a considerable sum of money. To ransom one hundred boys and one hundred girls would require £10,300, besides the expense of clothing, feeding, and teaching them; a sum much greater than our society could be expected to raise. We have now two fine boys whom we ransomed. A young chief lives along with us, and learns to read English. He comes on well. His relations have persecuted him. The circumstances were referred to a Russian general at a neighbouring fort, who determined the matter in our favour. My wife, my children, and all our house, are in good health."

VIEW OF PUBLIC AFFAIRS.

WHEN the present year opened on us we had scarcely ceased from publicly expressing our thanks to the Almighty, for restoring to our exhausted country the blessing of peace: at the close of the year we find ourselves involved in another contest, still more formidable in its aspect than that from which it had pleased God recently to deliver us. What may be the ultimate purposes of Providence with respect to this country, in producing a change in our situation so awful and alarming, we presume not to determine; nor would we indulge an

Christ. Observ. No. 24.

undue solicitude on the subject. We derive consolation from reflecting, that the course of events, as well as their final issues, are under the regulation and controul of infinite goodness and unerring wisdom. Considering the war, however, as a great national calamity, we cannot doubt, even on the most favourable interpretation of the volume of Providence, that the circumstances in which our country is now placed, afford a clear indication of the divine displeasure on account of our national sins. The intention of the Almighty in this

awful visitation is, doubtless, to reclaim us to penitence; but should we slight his warning voice, should we refuse to repent and amend our ways, the chastening which we despise will, probably, prove a prelude to still heavier judgments.

In the present arduous conflict justice, we fully trust, is on our side. We may also expect, calculating according to human probabilities, that complete success will crown our efforts to prevent the menaced invasion of our coasts. Still much individual suffering and national distress are inevitable; the waste of human life will be great; the expenditure of treasure will be immense beyond former example; taxes will accumulate; commerce will suffer at least occasional interruptions; mercantile credit will be shaken; the sound of murmuring and discontent, especially should famine again press the poor, will once more be heard among us; and should our implacable enemy escape the vigilance of our navy and effect a landing on our shores, all these evils will be felt with redoubled weight; to say nothing of the terror and dismay which will march in the front of an invading army, or of the desolation which must mark its progress.*

These, doubtless, are no ordinary inflictions; and we only express what we believe to be the common sentiment of every serious mind in ascribing it to our sins; those sins especially which may be considered as national. But though this sentiment has, on many occasions, as well as in the service appointed for the fast day, been explicitly professed, we fear that the acknowledgment has been too much confined to generalities. That distinct specification has been wanting which could alone enlighten the national conscience with respect to the particulars of its guilt, and afford that clear perception of their nature and heinousness, which no less in nations than in individuals, is necessary to the production of godly sorrow, repentance, and reformation. In the case of individuals, we often find that

general confessions of sinfulness may accompany practices which exclude men from the kingdom of heaven. In like manner, the observance of a day of public humiliation and fasting is no proof that our national sins have been either duly appreciated or properly felt. Our hopes of propitiating the divine favour and protection would have been more encouraged by the endeavour to reform even one sinful practice, than by the loudest, but otherwise empty, professions of sorrow and humiliation on account of our sinfulness in general.

But let us consider the matter more closely. We have fasted, it is true; but have we repented? We have confessed our sinfulness; but have we forsaken our sins? National judgments are intended to awaken national consideration and reflection, and to lead to national amendment. But has this effect been produced? Is the amount of the general profligacy at all lessened? Has that practical infidelity, which leads men to condemn the principles and neglect the precepts of christianity, lost any part of its influence? Is the authority of the Supreme Being—is the agency of a superintending Providence more generally recognised? What marks do we find of this? Are our legislative assemblies more disposed to tolerate a reference to the authority of scripture, or do they still treat with levity every attempt to measure the national practice by that standard?† Have our clergy laboured with more zeal in their pastoral office, watching more assiduously over their flocks, exhibiting more prominently the purifying efficacy of the cross of Christ, and forwarding by the brightness of their example, no less than by the soundness of their instructions, the interests of their divine master? Have the different denominations of Christians in the land, manifested less of the narrowness

* "A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness." Joel ii. 3.

† It is remarkable to observe the contrast in this respect, between the parliamentary debates at the commencement of the last century and those of the present day. Then, scriptural allusions and illustrations were common, and no man seemed to be afraid of quoting the authority of Christ or his Apostles in vindication of his opinions. Now, it would be difficult for any one who should do the same, to escape the brand of some opprobrious name.

of party spirit, and been more studious to discourage "all rancour of religious dissension," and to promote, among the various members of Christ's mystical body, that mutual love which as his new, his great commandment, and as the distinguishing badge of their profession, our dying Lord required his disciples to cultivate? (John xiii. 34.)

But to be more particular. Has the general tendency to profane the sabbath been counteracted by salutary regulations? On the contrary, has not its infraction been legalized, and has not the temptation of interest been added to induce a compromise with conscience on this point, while the clergy have, in too many instances, silently and supinely acquiesced in this national violation of the rights of the Almighty? It was to be hoped that the example of France would have convinced us, that the divine institutions cannot be disregarded with impunity; and would have led those, whose short-sighted policy has authorized and encouraged the infringement in question, to fear lest they themselves should be among the first to feel the pernicious effects of that general relaxation of moral and religious ties which cannot fail to follow.

Have any effectual means, we would likewise ask, been taken to lessen the horrid profanation of the name of God, and the heavy amount of venal perjuries which spring from the endless multiplicity of oaths enjoined by our revenue laws?

Not to mention the shameless violation of the seventh commandment, by which some, in the very highest ranks of life, outrage public decency and fill with grief every serious mind; has any successful effort been made to prevent the farther extension of this growing evil? A pledge was, indeed, given to the public on this subject, but it is still unredeemed. The profligate are still allowed, without any penal restraint, to violate the peace of families, and to poison all the sources of domestic enjoyment; while prostitution, without any adequate measures for its repression, stalks abroad in open day, practising every art of seduction,

and tainting to the very core the morals of society.

Can we, notwithstanding our public profession of humiliation, with truth congratulate our country on any abatement of that proud self-confident spirit, which leads us to turn our back on God, and to seek "our peace and security in our own inventions?"† But if, trusting in our wealth, and boasting ourselves in the multitude of our riches, we make not God our strength; if relying on "the arm of flesh," on our own exertions, on the extent of our naval force, on the vigilance and valour of our seamen, on the number, the spirit, and the gallantry of our armies, our hearts should continue to depart from him in whose favour alone safety is to be found; may we not expect farther tokens of the divine displeasure, even if the following picture of the probable consequences of a national disregard of God should not (and we trust that it will not) be realized?

"They trust in navies, but their navies fail,
God's curse can cast away ten thousand sail;
They trust in armies, but their courage dies,
In wisdom, wealth, in fortune, and in lies;
But all they trust in, withers, as it must,
When he commands, in whom they place no trust.

[coast
Vengeance, at last, pours down upon their
A long despised, but now victorious host;
Tyranny sends the chain that must abridge
The noble sweep of all their privilege;
Gives liberty the last, the mortal shock,
Slips the slave's collar on, and snaps the lock."

COWPER.

But to proceed.—We would further ask; Have the recorded enormities of the Slave Trade excited due compunction in the national conscience? We have examined the nature of this traffic; we have ascertained its extent, its malignity, and its "incurable injustice;" we have beheld the oppression, rapine, conflagration, murder, and massacre, to which it gives birth in Africa, and the disruption of those innumerable social and domestic ties by which its sixty thousand annual victims were bound to their native soil. We have witnessed the various horrors of the

† Form of Prayer for the Fast Day, p. 5.

middle passage, and followed these wretched exiles across the Atlantic. We have there seen them doomed to hopeless interminable bondage, exposed to every species of indignity, reduced to the level of the brute creation, worked under the compelling power of the cart-whip, denied in many cases a sufficiency of food, until the same prolific race, which in Africa supplies the immense demands of European avarice, worn down with excessive toil, abject, and degraded, requires a constant influx of new labourers to maintain its wasted numbers: and amidst this accumulation of wrongs, we use no endeavours to mitigate the severity of their condition, by imparting to them the consolations of the Gospel; or to compensate for the temporal miseries which we have inflicted by discovering to their view the happiness of heaven; we have withheld from them this boon also; and the cheering light of christianity, even when it has been accidentally reflected on them, has been too often intercepted by the hand of the master.* These things we have seen; we have professed to lament them; we have even promised to forsake them. But what has been the result? The Slave Trade, that acknowledged complication of almost every species of iniquity, "that greatest practical evil which ever has afflicted the human race," has still continued, nay, has increased. We cherish it, we hug it to our bosoms, and we think to sanction the foul embrace by pleading the interests of commerce in opposition to the unsophisticated dictates of conscience, and the express and unequivocal command of God. What is this but a deliberate rejection of the divine authority, a deliberate preference of the service of Mammon to that of God? And let it be remembered, that whatever guilt may arise from this source is *properly, strictly, and undeniably national*. Can the Christian, therefore, who knows that "there is a God who judgeth the earth," persuade himself that God will not visit for these things? And can he help feeling some secret

* See Christian Observer, No. 17, p. 379.

misgivings, while he measures our national practice by the unalterable laws of justice contained in the scriptures, and considers, at the same time, the awful sanctions by which their observance is enforced?

But what is our object in making these reflections? Is it to produce discouragement, despondency, or dismay? Far from it. Our object is to turn the attention of our readers to the real sources of our danger, and to the effectual means of our safety; to lead them to perceive the extent of our national guilt, that we may urge them with more effect to unite in labouring to diminish it; to direct them to the use of the seasonable weapons of penitence and prayer; to excite an abiding spirit of intercessory supplication that God would rescue us from our impending dangers, and restore us to our former state of comfort, security, and peace. O, that our voice could reach those who have it more immediately in their power to lessen the pressure of our guilt! O that God himself would touch their hearts, and convince them that righteousness alone can exalt a nation to permanent prosperity; and that sin, especially such sin as ours, deliberate, aggravated, palpable, must be the ruin as well as the disgrace of any people. But should the wishes of true Christians in this respect be disappointed, let them, on that very account, redouble their exertions. Let their prayers be more fervent, their humiliation more deep and abiding, their reliance on God and their resignation to his will more cordial and simple, their active services more cheerful and unremitting; and let their influence be assiduously employed in calling others to a similar course of conduct. They may thus, while the misjudging multitude attributes to the number and valour of our hosts, what in reality is due to "the effectual fervent prayer of the righteous," be instrumental far beyond their most sanguine expectations in the achievement of our national deliverance.

While, however, we have such abundant reason for apprehension, we

have also many grounds for indulging a strong hope that the Almighty, though he chastise us, will not give us over unto death. These we would gratefully acknowledge. When we reflect on the goodness of God to us in time past—how often he has manifestly interposed in our behalf; when we consider the unambitious character of our councils, and that we are at war, not for the subjugation of other nations, but for the safety of our own; when we mark the spirit of unanimity, of patriotism, of steady determined valour which animate every rank of men amongst us, (for this also hath God wrought); when we call to mind that this country is the favoured seat of true religion, of which she seems under the Almighty to be in some sort the appointed asylum; when we count the multitudes of true Christians who day and night are interceding with God to avert from us his heavy judgments; and when we learn that not only in this kingdom but in other parts of Europe, the pious are excited to earnest supplication for the safety of our sinful land,* as if they

* The following extracts which have been transmitted to us for insertion, “in the hope that, as many who had seen them, have felt new vigour added to their prayers by the perusal, the same happy effect may be produced in many of the readers of the *Christian Observer*,” will serve to illustrate this remark.

Extract of a Letter from a venerable Lutheran Minister at Berlin, dated August 30th, 1803.

“When I reflect upon the awful state in which England is at present, I feel more than words can express; but when I think again, that there are in Britain vast numbers whose prayers rise continually unto God, my heart is filled with the utmost gratitude towards the Lord, who is able to protect them from their wicked and profane enemy. My feeble prayers are, therefore, humbly offered with those of my English brethren; and I trust that the Prince of Peace will hear and accept them, and save England with his stretched-out arm.

“May the Lord God soon restore peace again unto Britain, that its inhabitants may be employed, above all other things, in promoting the everlasting Gospel, till his kingdom come.”

Extract of a Letter from a learned and pious Lutheran Minister, in East Friesland, dated Hatzbusen, Sept. 15th, 1803.

“I fear not much for England from Bonaparte and the French. There are more with you than against you; because the Lord has a great multitude of children in your country.

feared lest the ark of God should be involved in our fall, we are encouraged to look forward with confidence to the final issue of the present contest. But whatever may be its final issue, our duty is clear. To the use of those spiritual weapons which have been mentioned, we are to add our most strenuous personal exertions; and if the enemy should land, we are to be of good courage, and to play the men for our people, and for the cities of our God, leaving it to the Lord to do what seemeth him good.† In such an event, as a noble Lord‡ has well observed, “we have but this one question to resolve, shall we defend our country or shall we resign it?” There are, doubtless, motives of a worldly nature§ suffi-

He will, doubtless, hear the fervent prayers of his children, and for their sakes give security.

“There are also in Germany many of his people, who daily unite their prayers for England’s welfare.”

Extract of another Letter from the same, dated 29th September, 1803,

“DEAREST BROTHER,

“The Lord will hear the fervent prayers of his afflicted people. He will, I trust, keep you and your brethren in all the present troubles and dangers. As often as I think of Bonaparte and his proud design to overwhelm you and your country, I am constrained to call to mind that *pride goeth before the man of folly, to send him to destruction, and a haughty spirit before a fall.*”

† 2 Sam. x. 12.

‡ Lord Minto. See his speech delivered at a county meeting in Scotland.

§ We trust we shall be excused by our readers, if we transcribe a few passages from the speech above referred to, in which Lord Minto has exhibited, with uncommon eloquence and force, the motives to which we here allude.—“The country for which we are to contend, is a country rich in all the blessings that are derived from a free and equal government; a government which knows no distinctions in the protection of the laws, and which secures alike to all the firm possession of their own. It is the country in which we have all drawn our first breath, which has reared us to strength and manhood, which has been our mother and our tender nurse. Here we have found the companions of our childhood, the friends of our youth, the gentler partners of our lives. To sum up all in one word, it is our country! our dear, our native land.

“Let us next contemplate the evils we are called upon to avert from this country which

ciently strong to determine us to the former alternative, and to fire even the coldest bosom with ardour in the cause of his country. That man, indeed, deserves not the name of Briton, much less of Christian, who does not feel their force impelling him to all those sacrifices and efforts which are required at the present juncture. The Christian, however, adds to such of these motives as he deems lawful, still nobler and more efficacious springs of action. He acts in the view of a master whom he loves, and whose approbation is with him the most powerful motive to exertion, for it is the end to which all his exertions are directed; while the promises of the Gospel console him under the most depressing circumstances, and the humble hope that there is laid

up for him in heaven a crown of glory, prepares him to meet, without dismay, danger and even death itself.

Our attention, the reader will perceive, has been chiefly directed to the consideration of those sins which are properly national. Let no one among us, however, disguise from himself that he is responsible for his share in the aggregate amount of national iniquity, and that he is farther loaded with the guilt of his own private and personal transgressions. Let him attend to the warnings and admonitions which the circumstances of the times address to him individually. Those who neglect their great work of preparation for eternity incur at all times a fearful risk; but are not the probabilities of the sudden arrest of death

we love—the utter abolition of our free and happy government to make room for a foreign tyranny founded on the dreadful charter of conquest, and administered every hour by the edge of the sword. Commerce and manufactures are extinguished; or their fruits must pass to the benefit of strangers. Shall we hope, at least, to retain the produce of our own soil? Who shall promise that these foreigners will condescend to read, or will respect, our charters and enfeoffments? In what region that they have yet visited has the hand of rapine been stayed by wax or parchment? But grant us our acres, what will be the amount of their produce when security, that root and foundation of prosperity, has vanished from the land? All property great and small must be held at the will of those, whose rapacity accommodates itself to every dimension of plunder, and devours alike the rich man's treasure and the poor man's mite. Who does not know that the extent of the tyrant's exaction has no other measure than the mere physical capacity of the slave to administer it?† Let not those who have no property hope to escape; they shall pay with their bodies, shall toil for some upstart commissary, some general, or some serjeant who may play the general, and their wages shall be blows; or they shall be drag-

† The mind involuntarily recoils from the horror of such a situation; and yet the sickening representation affords but a faint idea of the miseries which our own hands have entailed on hundreds of thousands of our African brethren and their descendants. Have we forgotten that there is such a thing as retributive justice? Or is the law grown obsolete which thus authoritatively addresses us, "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets?" Editor.

ged to perish, in the room of Frenchmen, in the most pestilent climates of the globe, fighting the cause of their oppressors. But who can imagine the innumerable ramifications of subaltern rapine and vexation? the conquering government can spread only a sort of sweeping desolation over the land. Some few may stoop and hope to escape. But these trainbearers of oppression make cleaner work of it. These tribes of subordinate extortioners, these swarms of minute locusts, penetrate like snow into the closest recess and refuge of misery; they bite close, as it were, what the broader tooth of the master was obliged to spare. But why dwell on such images? Is it not enough to say, that the aim professed by the enemy is the conquest of our country, the demolition of our sovereign's throne, the abolition of our free government, the bondage, the pillage, and even the massacre of the people? In such a cause what need of motives? Yet are there rewards which even the brave need not blush to covet. First, the consciousness that we have done our duty, that highest recompense of human conduct: next the gratitude of our country and of posterity. The ashes of those whose chance it will have been to fall bravely in this cause will be consecrated by the tears of their country, their names will be canonized by its grateful remembrance. Those who shall survive, those who shall be distinguished in the noble conflict, those who shall return victorious, must meet a reward too bright, too transporting to be painted by me, &c." Much as we admire the speech from which we have taken these abridged extracts, we were involuntarily led, as we proceeded, to apply to it in our minds some of those seasonable strictures which, in an earlier part of this number, (p. 739), our correspondent S. P. has made on Denon's account of the French Expedition to Egypt.

greatly increased by the prospect of being called, on our own soil, to measure our strength and our valour with those of France? The hour of mortal combat must prove an inconvenient season for making our peace with God. Let us not, therefore, be guilty of the folly, the madness, of postponing, to such a period, that attention to the concerns of our souls which is at all times supremely necessary, and a neglect of which may involve us in calamities far greater than are to be apprehended from the power and malice of the enemies of our country. Let us especially beware of giving admission to that too common, but delusive and ruinous idea, that the performance of one duty will atone for the breach of others, or for the violation of any one commandment of God. That patriotism will of itself recommend us to the favour of God is a sentiment, we fear, which secretly lurks in the minds of many. But this is the religion of Paganism, not of Christianity. The Christian hero, while he cheerfully exposes his life and sheds his blood in defence of his country, derives from far other sources the support and consolation he enjoys. His is the hope of the Gospel; a hope which, while it relies solely on the efficacy of our Saviour's atonement and intercession for pardon and peace, leads its possessor to *purify himself, even as he is pure*;* excites him to the performance of every Christian duty; animates him to the cultivation of every holy, heavenly, and divine affection.

Let then each individual be induced, at this awful season, seriously to reflect on his own particular sins; and deeply repenting of them, may he seek forgiveness and acceptance through the blood of Christ. Thus and thus only can he consider himself safe; for otherwise, should he even escape any participation in the national calamity, he will still be exposed to the more terrible effects of that wrath of God which is revealed from heaven against all ungodliness and unrighteousness of men. Let such of us, especially who are preparing to fight the battles of their country, remember that spiritual warfare which by their solemn baptismal en-

agements they have bound themselves continually to wage; for its dangers are more imminent, and its consequences far more important than those which now agitate the national hope and fear, and let them take unto them the whole armour of God, that they may be able to withstand in the evil day, and having done all to stand. (Eph. vi. 13.)

CONTINENTAL INTELLIGENCE.

The CONTINENT has furnished few topics of interesting information during the present month. Bonaparte is represented as continuing, with vigour, his preparations in the ports of Holland and of the channel and in those likewise of the Mediterranean. When the long menaced invasion of our shores will take place does not appear from any thing which has transpired, but the active movements of the enemy at Brest and in its neighbourhood seem to point out Ireland as the first object of serious attack; while the extensive and formidable armaments at Boulogne, and in the ports of Holland, are probably destined to cause a diversion of our force, and eventually to strike a blow at the vitals of the British empire.

Much distress and discontent seem to prevail in the countries under the dominion of FRANCE. The unproductive returns of the taxes in HOLLAND have forced the government of that country to have recourse to a severe inquisition into the circumstances of defaulters, but with little hope of amelioration in the present state of the commerce of that country. The exactions of the French both in Holland and the HANSEATIC TOWNS are very oppressive; from the latter seventeen millions of livres have been demanded in the way of loan, and it was not thought safe to refuse a compliance. In HANOVER the French General continues to imprison and condemn a number of individuals, both officers and men, as agents of the British service, and to levy large sums for the pay and subsistence of his troops.

Some differences seem to have arisen between AUSTRIA and BAVARIA, fomented probably by the arts of France, in consequence of which both powers have begun to put their troops in motion. What may be the issue of these hostile appearances it would be vain to conjecture; but the continental powers have unquestionably every thing to fear from the ambition and perfidy of Bonaparte; who, if a quarrel is once excited in which he can by any means take a part, may easily turn, against their safety and independence, those armies which they have quietly and supinely permitted him to collect on their frontiers, for the avowed purpose of subjugating Great Britain.

Reports have been very prevalent that the NORTHERN POWERS, in conjunction with PRUSSIA, had assumed a menacing tone with

* 1 John iii. 3.

respect to France, but there has appeared no proof that these reports are well founded.

SPAIN and PORTUGAL are still allowed to preserve their neutrality, though without doubt they have been made to pay a high price for the privilege.

The last accounts from TURKEY state, that the followers of Abdul Wechab had sustained several severe defeats, and that his force was now entirely broken and nearly exterminated.

MADEIRA.

On the night of the 9th of October last, Funchal, the capital of this island, experienced a severe calamity. A torrent, probably caused by the bursting of a water spout, rushed down from the mountains with irresistible violence, and three bridges, a magnificent church, mansions, warehouses, inhabitants, cattle, and effects of all sorts were hurried to the ocean. The darkness of the night, the rush and roar of the waters, the cries of the sufferers, and terror of all, formed such a scene as may with great difficulty be conceived. Towards morning, the violence of the torrent abated; and towards the noon of next day had nearly subsided. Some hundreds of the inhabitants are said to have perished, but one English family alone, of the name of Tatlock, appear to have suffered. Mr. Cock, the vice-consul, had his house and stores entirely swept away, but he and his numerous family have all, though with extreme difficulty, most providentially escaped. A considerable village, which lay in the course of the torrent, is reported to have been entirely destroyed.

AMERICA.

The minister of the king of Spain is said to have delivered a remonstrance to the government of the United States against the ratification of the treaty, by which France has ceded Louisiana to the Americans. The government has, notwithstanding, sent orders to General Wilkinson to march down and take possession of Louisiana without delay.

We are happy to state, that the malignant fever has abated at New York.

WEST INDIES.

The accounts from ST. DOMINGO confirm

the expectations entertained of the complete abandonment of that island by the French. Despatches from Admiral Duckworth, dated September 9, 1803, contain the following information. General Dessalines having intimated to the British commander his intention to summon the town of St. Marc, which was reduced to the last extremity, was requested by him not to put the garrison to death, to which he consented. He even allowed General D'Henin and his garrison, consisting of eight hundred and fifty men, quietly to embark on board the British ships, which stood into the bay for that purpose. The terms of capitulation are not mentioned, but it is stated that the situation of the garrison was the most deplorable imaginable, as they had long subsisted on horse-flesh, and were greatly emaciated. Several small vessels were taken at the same time. The garrison of Aux Cayes had also proposed to capitulate to the British ships blockading that port. Fort Dauphin and the harbour which it defends, together with a vessel of war lying in it, were taken possession of by the Theseus, on the 8th September. The garrison, under an apprehension of being exposed to the rage of the blacks, surrendered at discretion, and were removed to Cape Francois. They are stated to have been very sickly. The guns in the fort were spiked, and the ammunition destroyed. The captain of the Theseus learning that the French General Dumont and his suite had fallen into the hands of the Blacks, solicited their liberation, and his request was immediately complied with.

A French ship of war of sixteen guns, with despatches on board from General Rochambeau, has been taken and brought into Plymouth. It appears from the information obtained by this vessel, that the remnant of the French force is reduced to the utmost distress imaginable, famine and the fever having committed still greater ravages in the army than the fury of its black opponents. Cut off from every source of supply, the wretched Republicans were in want of every thing, even the most common necessities of life, and the whole have probably ere this time surrendered to his Majesty's forces.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

WE shall briefly notice the most material measures adopted by parliament previous to the Christmas recess, which begun on the 20th instant, and will extend to the 1st of February next.

An act was passed to enable the East India Company to regulate the rate of interest on the bonds issued by them, according to the rate at which exchequer bills may be issued, even though the same should exceed five per cent. The restriction of cash payments at the banks both of England and Ireland, was con-

tinued till six months after peace. The acts for suspending the Habeas Corpus Act and imposing martial law in Ireland were renewed. And an act was passed for explaining and amending the two acts respecting the volunteers corps, as far as regarded the exemptions to be allowed them: all volunteers, whose services have been accepted at whatsoever time, and who have conformed to the provisions prescribed, will now be entitled to exemptions from ballots for the militia and army of reserve, provided they have not in their offers declined these exemptions.

In the committee of supply the following sums were granted for the service of the year 1804:—£9,100,000. for the wages and victuals of one hundred thousand seamen including marines, for wear and tear of ships, and for ordnance for the sea service. £709,247. for the hire of transports. £640,970. for subsisting prisoners of war. £8,000. for the relief of those curates who, under the operation of the clergy residence bill, were deprived of their cures. £21,000. for the colony of New South Wales; and £21,600. for the linen board in Ireland; besides a number of small sums for convicts, expense of printing, charitable institutions, &c.

The army estimates amounted to about eleven millions, and were calculated to defray the expense of the following different kinds of force.

	Men.
Regular troops in Great Britain and Ireland	129,039
Ditto in plantations	38,630
India forces for Great Britain	22,897
Militia and fencibles, Great Britain and Ireland	109,947
Volunteers for Great Britain	380,000
Ditto for Ireland	80,000
Total	760,513

In addition to which force there are twenty-five thousand sea fencibles.

In the committee of ways and means the taxes on malt, mum, cyder, perry, sugar, tobacco, land, and pensions, were continued for the next year; and an issue of exchequer bills to the amount of £5,000,000. was ordered.

The only subject which gave birth to any material discussions was that of the army estimates. *Mr. Windham* and his friends attacked the volunteer system as forming in itself a very inadequate means of defence, while it retarded the recruiting for the regulars; and they recommended that the volunteers should have no exemptions, and should be employed not in battalion with the regulars but only as riflemen and light troops to harass the enemy. *Mr. Fox* concurred in this view of the subject. *Mr. Pitt*, on the other hand, looked with confidence to our volunteer force as a defence against the aggressions of France. He only wished that means should be taken to render them as efficient as possible; and to that end recommended their being exercised in battalion, a field officer and adjutant from the regulars being added to each battalion, with a view to the more speedy attainment of a state of discipline which should qualify them for taking the field against the enemy. *Ministers* seemed disposed to hold a middle course. They defended the volunteer system, but produced various objections to the measures recommended by *Mr. Pitt*, and expres-

sed their intention of proceeding, at least for the present, on the plan hitherto pursued.

In the course of the debate *Mr. Windham* recommended the erection, on the most vulnerable parts of the coast, of Martello towers, which, with only one gun, are said to be impregnable.

Lord Castlereagh drew a splendid picture of our means of defence. Besides the land forces already enumerated, he stated that we had four hundred and sixty-nine ships of war for the defence of the coast, to which was added a flotilla of eight hundred gun-boats, making near one thousand three hundred ships small and great. The East India Company had furnished twenty ships of the class of frigates, and the Trinity House had placed the River Thames, by their exertions, in a state of complete security.

The account of the net produce of the permanent taxes laid before the House of Commons presents a comparative statement between the quarters ending on the 10th of October, 1802, and the 10th of October, 1803, and of the years ending on the same days. The difference in the total amount between the last and present year, is no less in favour of the present than £4,993,241. 9s. 8 1/4d. Nor has this difference been produced by a sudden exceeding in any branch of the revenue. Under each head there is an excess.

	£.	s.	d.
In the customs	1,511,938	19	3
In the excise	1,895,703	16	4
In the stamps	221,271	10	7
In the incidents	617,456	8	7 1/4

The war taxes for the year 1803 and the tax on property form, of course, no part of the above account.

We have the pleasure to announce the safe arrival of the whole of the Baltic fleet, except two ships which remained behind at St. Petersburg.

It appears from the *Gazette*, "that on the morning of the 2d instant, a paper of a most treasonable and inflammatory nature was discovered to be posted upon a door facing a public road, leading from the Palace Green to Framwellgate Bridge, in Durham, addressed to the volunteers of that city, inciting them to lay down their arms and not to oppose the French army." A reward of £100. is offered for the discovery of the author.

A report has reached this country, which requires confirmation, of the capture of Admiral Linois squadron in the East Indies by Admiral Rainier. Linois squadron is said to have consisted of one ship of the line, three frigates, and transports, with three thousand troops on board.

OBITUARY.

To the Editor of the Christian Observer.

THE following account was drawn up at my request by the eldest son of the gentleman to whom it relates, and as its tendency appeared to me important, I have presumed to request a place for it in your valuable miscellany.

B.

My father in the education of his children manifested the same indifference to our eternal welfare, which is observable in the generality of worldly people; but it pleased God, notwithstanding this disadvantage, to convince several of us of the infinite importance of religion, and the necessity of making it our first concern. In proportion as this conviction increased, were we grieved to think that our parent should still remain heedless of the things belonging to his peace. His strong prejudices forbade all religious conversation. We therefore confined our endeavours chiefly to frequent and earnest prayer in his behalf. Occasionally, indeed, when absent from home, we wrote letters of faithful admonition, tempered by filial affection and reverence, in which we earnestly exhorted him to turn to God. He discovered, however, a manifest aversion to the subject, and, in some instances, treated it with contempt, although there is little doubt that impressions favourable to religion were, by these means, produced in his mind.

He was at length afflicted by a disease which gradually impaired his health, and in the end occasioned his death. He now became thoughtful, sought retirement, read his Bible, and was regular in his devotional exercises. Being alone with him about this time, he opened his mind freely to me concerning his declining health, and the necessary arrangement of his temporal affairs. He then adverted to his spiritual concerns, impressed evidently by a sense of their importance. It is not possible to express my feelings on that interesting occasion. I prayed to God and he enabled me to speak freely all I desired. My father's objections to the view I gave him of faith in Christ as the only way of salvation were very few, and his heart appeared greatly softened. I retired from him, ready to say with the Church—"Lo this is our God, we have waited for him: he will come and save us." I saw the hand of the Lord, and was persuaded the issue would be favourable; pious books were recommended to him, particularly "*Cecil's Life of Cadogan*," and "*Doddridge's Sermons on Regeneration*." These excellent works he would formerly have refused to read, but they were received, and the divine blessing attended their perusal; for, from that period not a word escaped him that discovered any dependence for future happiness except on the Saviour of sinners. His judgment was on the side of truth, and his continued plea was for mercy.

As our father's disease advanced God was

pleased to shew us more fully, that he had heard our prayers, and had seen our tears. Our aged parent now confined to his room requested us to pray with him, which we continued to do as long as he remained with us, accompanying our prayers by the reading of the scriptures with occasional remarks, and religious conversation. At these seasons he was generally much affected, and would say, while affectionately pressing the hand of him who engaged in the devotional exercise—"Thank you, my dear son! God bless you!" What an interesting spectacle must it have been to those ministering spirits who rejoice in the conversion of a sinner, to see an enemy reconciled—one so long rebellious against the Redeemer, in his seventieth year, receiving the kingdom of God as a little child!

It was evident his prayers now proceeded from a mind deeply impressed by a view of the evil of sin. He would sometimes, in the language of our excellent liturgy, pour out the feelings of his heart in a way that surprised us, both as it respected the appropriate choice of expressions and the energy of his manner. And here it may not be improper to remark, (what, perhaps, is not sufficiently considered), that this is one of the many practical advantages of our established liturgy, that portions of scripture and forms of expression in prayer are impressed on the memory, which in a season of sickness enable the soul to express its wants to the Lord, and to call to mind his great and precious promises.

His mind was now much grieved on account of his having neglected to train up his children in the way of the Lord. What a miserable wretch, he exclaimed, should I be, had you been negligent of religion! His love to us was greatly increased as the disciples of Jesus; and while he spoke of the happiness he had lost by remaining so long in ignorance, he anticipated with delight the prospect of glory, and the hope of meeting us there to be separated no more for ever. Solicitude for that part of his family, which continued irreligious, was now visible in him. A few days before his departure he remarked, "I am a poor miserable sinner;" and on its being observed to him, "But, Sir, you know there is a remedy for poor miserable sinners;" he replied with earnestness, "Yes, thank God, there is!" Shortly after it was observed to him, "You suffer greatly in body, Sir, how is the state of your mind?" He replied, "I have no doubt of the mercy of my God." He now spoke with calmness of his approaching removal, and sent for his children that he might give them his parting blessing.

On the morning of his decease we gave thanks to God for his goodness, in affording us many solid proofs of our parent's conversion; and prayed, if it were his will, for yet clearer assurances of his safety. By what followed, God seemed to answer our prayers;

for on asking him if he was happy, he replied, with all the energy he could, laying his hand on his breast, "O yes, I am happy! I am happy!" Shortly after this his spirit left its clay without a struggle or a groan.

I cannot close this account without adding an observation or two, which forcibly present themselves to my mind. The mercy of God was wonderfully displayed in the case of my dear father! How seldom are gray hairs converted to God! may this awful consideration have its proper effect on the aged sinner, and while he trembles in the prospect of approaching judgment, let him trace, in this narrative, the unsearchable riches of Christ, and be encouraged by it to look to that Saviour who is able to save to the uttermost all that come unto God by him.

What encouragement to *prayer* does this relation afford! For many years we prayed for our father; and once every week we were particularly engaged in interceding for him. We fainted not, and in due season we reaped. O, may this consideration strengthen those hands that begin to fall down, and stimulate to the unceasing exercise of this duty, which when no other means, as is often the case, can be employed, may always be resorted to.

DEATHS.

Oct. 29. To the grief of his pious and affectionate parents, died CORNELIUS BAYLEY, only son of the Reverend Dr. Bayley, minister of St. James's Church, Manchester. Endued with a capacity far exceeding his tender age, he not only discovered satisfactory marks of early piety, but had attained a considerable share of acquaintance with the Latin, Greek, and Hebrew languages, at the age of ten years, when the all-wise God saw it best to call him to join the happy spirits of the just made perfect.

Lately, at Monckton Rectory, near Taunton, the Reverend Dr. Crossman.

Nov. 10. In Cloucester-street, Queen-square, in his eighty-eighth year, William Jackson, Esq. one of the Cashiers of the Bank of England.

Nov. 12. In his eighty-fourth year, the Rev. Dearing Jones, Rector of Navenby, in Lincolnshire, and Vicar of St. Andrew's, in Cambridge.

Nov. 22. At Bradley Hall, Staffordshire, in her fifteenth year, of a scarlet fever, Lady Harriett Stanhope, eldest daughter of the Earl of Chesterfield. She was his Lordship's only daughter by a former wife.

His Serene Highness Hercules Renaud III. Duke of Modena, died lately in the seventy-fourth year of his age.

Nov. 20. At Balbithan, General Benjamin Gordon, aged eighty-four, Lieutenant-colonel of the forty-eighth regiment of foot.

Nov. 29. At Kensington, Robert Thornton, Esq.

In Lamb's Conduit-place, deeply and justly regretted, Mrs. Fearon, wife of Dr. Fearon.

Nov. 25. At Carleton Hall, in the North Riding of Yorkshire, Henry Pulleine, Esq. in the seventieth year of his age.

Nov. 28. Of a consumption, in her twenty-first year, at her father's seat at Wangorworth Hall, in Derbyshire, Miss Anne Hunloke, fourth daughter of Sir H. Hunloke, Bart.

Nov. 29. The Rev. John Foley, Vicar of Newent, Gloucestershire, and a justice of the peace for that county.

Lately, Dr. Taylor, of Lockwood, near Huddersfield. He was out with a hunting party, when his horse suddenly started off into a gallop, and coming to a bridge, leaped the battlements, and having about fifteen yards to fall, they were both dashed to pieces.

Dec. 1. At Battersea Rise, in his sixty-ninth year, Thomas Astle, Esq. Fellow of the Royal and Antiquarian Societies, a Trustee of the British Museum, and Keeper of the Records in the Tower.

Last week, at Twickenham, the Right Honourable Anne Lady Mendip, aged seventy-nine.

In Hoxton-square, the Reverend John Reynolds, many years Pastor of the Congregation of Dissenters' Meeting in Camomile-street.

John Edmonds, Esq. of Gray's Inn-lane, in the ninety-fourth year of his age.

At his seat, in the eighty-first year of his age, William Hornby, Esq. formerly Governor of Bombay.

In the ninety-ninth year of her age, Sarah Taylor, of Prescott, widow of Peter Taylor, of Whiston, with whom she lived sixty-three years. She has left five sons, thirty-nine grand children, sixty-nine great grand children, and two great great grand children, making in all one hundred and fifteen, all living.

In Weymouth-street, Miss Augusta Georgiana Parker, third daughter of Vice-admiral Parker.

At Colebrook Row, Islington, James Smith, Esq. in the seventy-sixth year of his age.

Aged twenty-one, John Poole Mair, son of William Mair, Esq. of Kensington.

Mr. John Rogers, of Mickleham.

At Ceylon, Captain Paul Carrington, of his Majesty's service, and brother to Sir Edmund Carrington, Chief Justice of the Island.

In Hatton Garden, the Reverend E. Cuthbert, Rector of Bulpham, in Essex, and joint minister of Long-acre, chapel.

At Heath, near Southampton, Admiral Parry.

The Reverend Luke Yarker, M. A. Rector of Fingall, near Beadall, Yorkshire, and son of John Yarker, Esq. of Devonshire-street, London.

In May last, at Columbo, in the Island of Ceylon, Lieutenant-colonel Burton Gage Barbut, Deputy Quarter Master-general to his Majesty's forces in India.

August 16. At St. Helena, Capt. Thomas Bazet, one of the oldest servants of the East India Company.

Nov. 4. On his passage from Bengal, Colonel Henry Hyndman, of the East India Company's service.

A few days ago, Mr. Haywood, of Manchester; while travelling on horseback, in company with two other gentlemen, on the road from Brownhill to Sanguhar, he dropped from his horse and instantly expired.

Lately, at Norwich, aged forty-four, James Burrin Burroughes, Esq. late of North Burlingham, in Norfolk, a justice of the peace for that county, and captain of the Blofield troop of cavalry.

Lately, at Edensor, in Derbyshire, the Reverend James Peake, domestic Chaplain to the Duke of Devonshire, Rector of Kingsley, in Staffordshire, Minister of Edensor, and of Cartmel, in Lancashire.

Dec. 7. Mr. Kirkman, senior, many years

an eminent Brewer, in Broad-street, Bloomsbury.

Dec. 8. At Edinburgh, Thomas Pringle, Esq. Vice-admiral of the Red.

Dec. 10. At Islington, Mrs. Sarah Vaun, eldest sister of the late Edward Vaun, Esq. of Austin-friars.

Dec. 10. The Reverend Samuel Story, Rector of St. Michael Coslany, Norwich, and of Melton St. Mary and All Saints, in Norfolk.

Dec. 11. At Bath, aged eighty-five, Lady Fust, widow of Sir John Fust, of Hill-court, Gloucestershire.

Dec. 12. In Seymour-place, Lady Charlotte Tufton, aunt to the present Earl of Thanet.

Same day, at Edinburgh, Mr. Robert Wilson, late of London, but formerly an eminent Printer of Edinburgh.

ANSWERS TO CORRESPONDENTS.

IF CLERICUS will take the trouble to turn to the *errata* in our last number, he will see that the expression of which he complains in the account given of the Reverend Mr. DREWITT, has been corrected. It is to the mistake of the printer he must attribute the whimsical substitution of *serious* for *famous*.

Had the author of the paper signed CLAVIS favoured us with his address, we should have conveyed to him our acknowledgments by post.

We beg G. O. to restrain his impatience. Mr. Daubeny's work shall be noticed by us in due time.

AN OCCASIONAL WRITER IN THE ANTI-JACOBIN is entitled to our thanks for his candour.

A Lady, ELIZA, complains, in very affecting terms, of the cruelty of some of our male correspondents, who often lock up in hard Greek and Latin the very pith and marrow of their argument, so as to render it wholly inaccessible to common readers. We must request, therefore, in the behalf of our fair correspondent, and of those whose cause she so pathetically and powerfully pleads, that hereafter all who think it incumbent on them to quote either hard Latin or harder Greek, will furnish, at the same time, an intelligible translation for the use of ladies and unlettered gentlemen.

In reply to a letter from Ludlow, the signature of which we cannot decypher, we beg to inform the writer, that it was our intention to have noticed before this time the sermons to which he alludes; but that the illness and death of one of our associates to whom the task of reviewing it was more immediately committed, have prevented our doing so. We hope in no long time to be able to attend to the work in question.

SCRUTATOR's observations on the omission of a part of the service appointed for the Fast Day are under consideration, and will probably be admitted.

We beg to inform our very respectable correspondent O, that it is not our practice to make any effort to obtain accounts of the deaths, either of pious clergymen or laymen. We think the friends of the deceased in all cases the best judges of the propriety of publishing such accounts; and they will naturally, in case they determine to do so, be inclined to indulge their own propensities in the selection of the particular magazine to which they transmit their communications. In the case to which he specifically alludes, the *taste* of the parties concerned, doubtless led them to prefer another publication to ours.

We shall give the question suggested to us by a correspondent respecting the oath of canonical obedience our best attention.

V. H. will appear in our Postscript, and M. T. H. will find a place on some future occasion.

The poetry of M. D. G. and of A CURATE IN KENT, has been received.

We would recommend it to A YOUNG MAN to employ more time in informing and examining himself, before he become the public censor of the clergy. We advise him to submit his compositions to his Tutor, before he sends them to the Christian Observer.

P. R.; LAICUS; EMELIA; J. P.; A. A.; C. L.; E.; and E. H.; will be admitted the first convenient opportunity.

We apprehend that the circumstances stated by G. B. would form no objection in the mind of any bishop to his ordination.

VIATOR's account of the Reverend Josiah Shute will appear, probably, in our next number.

We are obliged to AMICUS for his friendly hints, and should be still more obliged to him for a specimen of the style he recommends. We think it right, however, to say that we never have had any sanguine hope of retaining as readers, those whose taste was congenial to the publication which he states them to have substituted for the Christian Observer.

H. T.; TRINITAS; and G. W. have just come to hand.

POSTSCRIPT.

THE latest accounts from Germany announce the amicable adjustment of the differences between Austria and Bavaria.

Government are said to be in possession of authentic information, that the invasion of this country will be immediately attempted from Holland, Flanders, and the opposite shore of France. The preparations for the attempt have certainly proceeded with unremitting assiduity, and they are said to be now nearly completed.

The following communication arrived at too late a period of the month to appear in its proper place. We are induced, however, by the consideration suggested in the first sentence of the letter, to provide for its insertion in the present number.

To the Editor of the Christian Observer.

SIR,

No answer having yet appeared in your miscellany to the Query of Philalethes, on the custom prevalent in the polite circles of denying oneself to be at home, I venture to send you the following plain thoughts, being of opinion, that an answer should appear in the same volume of your work in which the query is proposed.

1. I cannot help thinking, that there is an answer to it in a scripture quoted by Philalethes himself, viz. "Abstain from all appearance of evil:" however it may be doubted, whether the custom in question *really* be evil, it must surely be acknowledged that it has the *appearance* of it.

2. We are taught in the Word of God to form high and reverential ideas of truth, as a sacred thing which we cannot prostitute, and with which we cannot trifle with impunity. Now, if truth be an *agreement between what we say and what we mean*, it is clearly violated in the case under inquiry.

3. But it is urged, that "words and phrases do, in process of time, change their original meaning." We have, indeed, heard much lately of this *tacit alteration*, insomuch that it has been gravely intimated that the articles of our Church may now mean something very different from what the original framers of them intended; and Philalethes probably knows that the custom we are now discussing is a favourite illustration of this extraordinary theory. Surely then Christians should be careful how they adopt or countenance the perverted use of words.

4. A serious objection, I think, must arise in a conscientious mind on considering, that he who conforms to the custom under inquiry has necessarily to employ an agent in the business. Another must declare for him that he is not at home. There is here, to say the least of it, great liberty taken with another man's conscience; and those who are thus employed will certainly learn to form slight ideas of truth, when they find their superiors (especially if persons of credit and respectability) thus trifling with it.

5. When a person at home is denied to be so, it must either be supposed that he, to whom the denial is made, is likely to take the words in their literal sense, or to understand sufficiently the meaning of them, and the real state of the case. If the former is supposed, actual deception is practised; if the latter, there is a deviation from the meaning of words perfectly unnecessary, and therefore certainly unjustifiable.

In short, Sir, I cannot think that Mr. Scott has condemned the practice in too strong terms. An undue conformity to the language and customs of the world, is, I fear, the practical heresy of Christians in Great Britain.

I am, SIR,

Yours, &c.

V. H.

ECCLESIASTICAL PREFERMENTS IN THE YEAR 1803.

Rev. George William Malim, M.A. Higham-Ferrers V. Chelveston chapelry, and the consolidated rectory of All Saints and Vicarage of St. Peter, Irthlingborough, co. Northampton.

Rev. Thomas Clare, M. A. St. Bride's V.

Rev. Mr. Hubbard, curate of Bethnal-green, and author of "Jacobinism," St. John, Horsleydown, R. *vice* Penneck, deceased.

Rev. J. B. Cheston, M. A. Lassington R. in the diocese of Gloucester; and Rev. E. Jones, M. A. Mitcheldean R. in the same diocese; both *vice* Harris, deceased.

Rev. Jacob Custobadie, M. A. vicar of Swavesey, co. Cambridge, Wensley R. co. York, *vice* his father, deceased, who had held it near fifty-three years.

Rev. John Vickers, M.A. Swannington R. and Woodalling V. Norfolk, *vice* Carr, deceased, who was presented to them in 1747.

Rev. T. A. Roberts, M. A. Hagley R. with the chapelries of Frankley and St. Kenelm, all co. Worcester.

Rev. Mr. Vince, professor of astronomy at Cambridge, to a prebend of Lincoln Cathedral, *vice* Burrough, deceased.

Rev. John Hawtrey, M. A. to a prebend in Winchester Cathedral, *vice* Dr. Pelham, promoted to the see of Bristol.

Rev. T. Lewis Jones, rector of Brettenham, Norfolk, licensed to the donative of Bury, near Ramsey.

Rev. Thomas Maddock, to a prebend in Chester Cathedral, *vice* Pearce, deceased.

Rev. Robert Henry Wright, Itchen-Abbey R. in diocese of Winchester.

Rev. Thomas Penton, Mundesley R. co. Norfolk.

Rev. Nicholas Bull, Ickleton V. co. Cambridge.

Rev. Robert Pointer, M. A. rector of Southhoe, co. Huntingdon, to a prebendal stall in Lincoln Cathedral.

Rev. Henry Hasted, M. A. Ickworth and Chedburgh R. R. Suffolk *vice* Knowles, deceased.

Rev. John Rymer, M. A. vicar of

Ruskington, co. Lincoln, Littleham. V. Devon.

Rev. Robert C. Caswall, Yateley perpetual curacy, Hants, *vice* Richards, resigned.

Rev. Robert Peat, D. D. Ashley R. and Silverley and Kirtling VV. near Newmarket.

Rev. Daniel Dewar, M.A. Uppington living, Salop, *vice* Chapman, resigned.

Rev. Richard Golding, M. A. Stoke Ferry R. Norfolk, *vice* Whiston deceased.

Rev. — Williams, Enderby cum Whetstone R. *vice* Lorraine, resigned.

Rev. Mr. Fry, elected chaplain to the Lock Hospital, *vice* Scott, resigned.

Rev. J. Lowe, of Wentworth, Tankersley living, *vice* Dundas resigned.

Rev. John Colman, B. A. Eccles St. Mary next the Sea R. Norfolk.

Rev. John Henry Michell, M. A. Buckland R. Herts, *vice* Akehurst, deceased.

Rev. Francis Lee, M.A. to be chaplain in ordinary to the Prince of Wales.

Honourable and Rev. Thomas Lawrence Dundas M.A. Harpole R. co. Northampton.

Rev. James Coward, B.D. Bletchington R. co. Oxford, *vice* Bracken deceased.

Rev. Charles Eaton Plater, Whitstaple curacy, Kent, *vice* Lardner, deceased.

Rev. Fairfax Francklin, M.A. Watton V. and Attleborough R. both co. Norfolk.

Rev. John Francklin, M. A. Earsham R. co. Norfolk.

Rev. George Barnwell, M. A. Mileham R. co. Norfolk.

Rev. J. Fyshe, Foord, Cowlam perpetual curacy, co. York.

Rev. Charles Dalton, M. A. West Lavington V. Wilts.

Rev. Thomas Brooke Morris, M. A. Shelfanger R. Norfolk.

Rev. J. Foster, M. A. Sandall Parva R. near Doncaster.

Rev. James Way, M.A. Adwell R. in the diocese of Oxford.

Rev. Roger Freston Howman. B. A.

Shipmeadow R. Norfolk, *vice* Suckling, deceased.

Rev. George Millers, M. A. Winston V. co. Suffolk.

Rev. Dr. Hoskyn, Appleton R. Berks, *vice* Brickenden, deceased.

Rev. James Capper, Lullington V. Sussex, *vice* Wright, deceased.

Rev. ——— Latham, Billinborough V. co. Lincoln.

Rev. Charles Proby, jun. Tachbroke V. co. Warwick.

Rev. George Cooke, D.D. Oldbury and Didmarton RR. co. Gloucester, *vice* Estcourt, deceased.

Rev. William Powell, M. A. Shelly perpetual curacy, Suffolk.

Rev. Christopher Wilson, South Col-
lingham R. co. Nottingham, *vice* Tod-
hunter, deceased.

Rev. Charles Freeman Millard, B.A. Hickling V. Norfolk.

Rev. George Mathew, elected even-
ing-preacher at the Magdalen Hospital,
vice Andrewes, resigned.

Rev. Mr. Crane, of Bradford, co. York, Crundal living, Hants.

Rev. William Manning, B. A. cu-
rate of Christ-church, Spitalfields,
London, Orby V. co. Lincoln.

Rev. James Douglas, M. A. F. A. S. rector of Middleton, Sussex, Kenton V. Suffolk.

Rev. Charles Baker, rector of Charl-
ton, Kent, Talmanstone V. and Ash
perpetual curacy, in the same county.

Rev. Robert Evans, M. A. Norming-
ton V. co. York, *vice* Townson, de-
ceased.

Rev. Charles John Smyth, M. A. Great Fakenham R. Suffolk, *vice* Bar-
ker, deceased.

Rev. William Brown, B. A. Little Glenham R. Suffolk.

Rev. Robert Chichester, M. A. Chittlehampton V. Devon, *vice* Bright, deceased.

Rev. Samuel Adams, Blackawton V. Devon.

Rev. S. Rigby, Ringmore R. Devon.

Rev. Edward Creswell, M. A. Led-
ford and Radford RR. near Notting-
ham, *vice* Pickering, deceased.

Rev. Robert Hodgson, nephew and
chaplain to the Bishop of London, St.
George's R. Hanover-square, *vice*
Courtenay, bishop of Exeter, decess-

ed; and Rev. Edward Hodgson, chap-
lain to the last embassy to Paris,
Laindon R. Essex, *vice* Robert Hodg-
son, resigned.

Rev. Joseph Church, M. A. Matti-
shall V. Norfolk, *vice* Smith deceased.

Rev. Robert Gibson, Fifield R. Es-
sex.

Rev. Godfrey Gilbert Cooper, Bo-
dian V. and Ewhurst R. Sussex, *vice*
Russel, deceased.

Rev. Sherrington Davenport, Wor-
field living, co. Salop.

Rev. Samuel Joliffe Tuffnell, of
Trinity College, Cambridge, West
Stoke R. Sussex.

Rev. Henry Halliwell, B. D. Clay-
ton R. co. Sussex.

Rev. William Greenwood, B. D. Ousden R. co. Norfolk, *vice* Framp-
ton, deceased.

Rev. Richard Baker, Botley R. Hants.

Rev. George Davies Kent, M. A. St. Martin V. in Lincoln.

Rev. John Josias Conybeare, Wart-
hill prebend, in York Cathedral, *vice*
his father, resigned.

Rev. John Forbes, D. D. fellow of
St. John's College, Oxford, Kirthing-
ton V. co. Oxford.

Rev. Philip Dodd, M. A. South Lambeth chapel, and the evening
preachership at the Asylum, both *vice*
Rev. Lawrence Gardner, resigned.

Rev. Jervoise Jervoise Purefoy Jer-
voise, LL.B. Stretton-on-the-Foss R.
with Ditchford annexed, in the dio-
cese of Oxford, *vice* Longford, decess-
ed.

Rev. Thomas Layton, M. A. Chig-
well V. Essex, *vice* Kerrich, deceased;
and Theydon-Bois living, in the same
county.

Rev. Arthur Onslow, of Ripley,
Surrey, Chevening R. Kent, *vice* Pres-
ton, deceased.

Rev. Robert Davies, Bibury V. with
the chapelry of Winson annexed, co.
Gloucester; and Rev. C. Coates, rec-
tor of Osmington, Dorset, Milverton
Secunda prebend, in Wells Cathedral;
both *vice* Somerville, deceased.

Rev. George Max Bethune, M. A. West Chitlington R. Sussex.

Rev. Charles Ekins, Wilton Priory,
vice Green, deceased; and Slape pre-

bend, in Salisbury Cathedral, *vice* Kerrich, deceased; and Rev. Thomas Henry Hume, M. A. rector of Broad Hinton, and son of the late Bishop H. elected a canon residentiary of Salisbury Cathedral, also *vice* Kerrich.

Rev. Joseph Wilkinson, B. A. of Ormathwaite, co. Cumberland, East and West Wretham RR. Norfolk.

Rev. Charles Davy, Wickham Market V. Suffolk.

Rev. D. Williams, of Romsey, Hunsborne Priors living, Hants.

Rev. Thomas Lane Freer, M. A. Handsworth R. near Birmingham.

Rev. Edward Mason, M. A. rector of Heapham, co. Lincoln, Beesby R. in the same county.

Rev. Henry John Wollaston, M. A. Scotter R. co. Lincoln, *vice* Harper, deceased.

Rev. Lord Charles Murray Ansley, Bocking rural deanry, Essex, *vice* his brother, the late Bishop of St. David's.

Rev. J. George, B. D. Grosmont R. co. Monmouth.

Rev. T. Calthorpe Blofield, B. A. Felmingham V. Norfolk, *vice* Hepworth, deceased.

Rev. Thomas Pearson, B. D. Sparsholt V. Berks, *vice* Taylor, deceased.

Rev. George Capper, M. A. Gosbeck St. Mary R. Suffolk.

Rev. G. Turner, B. A. Monewoden R. Suffolk, *vice* Lumpkin, deceased.

Rev. Joseph Sharpe, Market-Weston R. co. Suffolk.

Rev. Joshua Rowley, M. A. Brent Elleigh St. Mary R. Suffolk.

Rev. Mr. Whitear, Sterston R. Norfolk, *vice* Frampton, deceased.

Rev. John Flamank, B. A. Saxthorpe V. Norfolk.

Rev. Henry Williams, Wantisden perpetual curacy, Suffolk.

Rev. William Spurdens, Wingfield perpetual curacy, in the diocese of Norwich.

Rev. — Glover, Stonham Jermingham R. *vice* Barnwell, resigned.

Rev. Clement Leigh, M. A. Newcastle-under-Line perpetual curacy.

Rev. W. W. Childers, Cantley V. in the diocese of York.

Rev. Bowyer Edward Sparke, D. D. dean of Bristol, St. Augustine living, in that city.

Rev. Benjamin Barker, M. A. Caston R. and Rockland All Saints with St. Andrew R. co. Norfolk.

Rev. J. Prince, Qucinton V. co. Gloucester.

INDEX

TO THE

ESSAYS, INTELLIGENCE, OCCURRENCES, &c.

	Page		Page
ABRAHAM and Abimelech	528	Children, on Religious Education of	405
Absolution from Guilt	135	Chimney Sweepers, Society for the Re-	
Amanda, Character of	16	lief of	115
America	119, 187, 253, 321, 589, 649, 784	Christenings and Burials	115
Anecdote of Mr. Conon, of Truro	541	Christian Observer, on the Partiality of	707
— of a Disciple of Dr. Darwin,	92	— Vindication of	710
— of John Hunter	291	— on the Calvinism of	707
Animal Cotton	644	— on the Arminianism	
Answers to Correspondents, 64, 197, 263, 328,		of	708
393, 458, 525, 590, 654, 720, 788		— on the Charge of	
Anti-calvinism of the Church, Observa-		Partiality against the	768
tions on Dr. Kipling's Demonstration of	728	Church of England, on some popular	
Anti-fanaticus to the Editor	25	Objections against	211, 346
Arabia	321	Clemens Romanus, Account of	1
Arminianism of the Christian Observer,	708	Clergy Residence Bill	214
Arminius on Justification	272	Clerical Character, on the	539
Articles, designed Comprehensiveness of	413	Cloth impermeable to Water	117
Aslett, Mr. Account of his Embezzle-		Cochineal introduced at Genoa	46
ment,	254	Composition to prevent Fire	177
Asphyxia, Use of oxygenated muriatic		Connexion between habitual Repentance	
Acid Gas in all Cases of	46	and Religious Joy	401
Atherton, Bishop, penitent Death of, 592, 655		Conon, Mr. of Truro, Account of	541
Atonement, on the	8	Controversy, on the Mode of conducting	416
Austria	519	Conversion of St. Paul	271
Baltic joined to the North Sea by a Chain		— of a Quaker	460
of Lakes.	47	— on the most probable Sub-	
Baptism, on	142, 276, 403, 530	jects of	400
Baptist Mission in Bengal	117	Co-operation, on the Term	81, 208
Barclay's Apology, Query as to its con-		Coroners' Certificates, on	79, 283, 670, 750
taining the Principles of the Quakers	732	Corroboration of Scripture Chronology	
Bavaria	187	by La Place	439
Bird-hawk called Nine Killer, Account of, 48		Corry's Life of Buonaparte, on	678
Bishops, on the Discretion proposed to		Cotton produced from an Insect	644
be vested in them by Sir William Scott	214	Country Clergyman, Extracts from the	
Bloody Sweat, Instance of	290	Common-place Book of	14, 145, 282
Botany, on	751	Cow-Pox, comparative View of it, with	
Bovey, Mrs. Memoir of	609	the Natural and Inoculated Small-Pox	772
Broom, a Security from the Rot in Sheep, 578		— Introduction of it, at Bengal,	
Calvinism of the Christian Observer	707	Bombay, and Madras	772
Calvinists, Observations on Dr. Kipling's		Deceitfulness of Sin, on the	664
Exclusion of	470	Declaration of War with France	319
Calvin, Opinion of him by our First Re-		Defect in some popular Preachers	415
formers	142, 279	Denmark	519
Calvin's Harmony of the last Four Books		Denon's Account of the French Expedi-	
of the Pentateuch	751	tion to Egypt, Strictures on	733
— Opinion on Justification	272	Denying Oneself to be at Home, on 541, 789	
Candour recommended to Infidels	145	Dependence on the Promises of God, In-	
Cape of Good Hope	189, 253	stance of	423
Carr's Stranger in France, Remarks on	741	Despard's Trial for High Treason	119
Censuring the received Translation of the		Dissenters, on the Offence given them	
Bible, on	134	by W. R.'s Letter	226
Ceylon, State of Religion in	512	Divinity, Want of a Plan for studying,	606
Christ. Observ. No. 24		Duelling, on	255, 551, 620
		Duties of the present Crisis	515

	Page		Page
Earth in Neighbourhood of the Nile, its becoming heavier at the Rise of the River	178	Jamaica, on the late Act for prohibiting unqualified Preachers	183, 317
East Indies, Account of Missions in	49	Jerusalem, fulfilment of the Prophecy respecting it, Luke xxi. 24	3
——— Public Affairs of	53, 520, 588	Ignatius, Account of	66
Education, Milton's Tractate on	676	——— his First Epistle	129
Effects of Religious Prejudice	420	——— his Letter to the Church at Magnesia	198
Egypt	53	——— his Letter to the Church at Tralles	264
Elphin, Bishop of, original Letter from,	675	——— his Letter to the Church at Rome	329
Episcopacy, as a distinct Order, in the First Century, on the Evidence of	721	——— his Fourth Letter	395
Erskine, Dr. John, Account of	325	——— his Epistle to the Church at Smyrna	526
Eusebia, Character of 146, 220, 284, 351, 743		——— his Epistle to Polycarp	591
Evidences of a State of Salvation 137, 339, 407		Imitation of Heathenism	751
Expedition to Greece under Lord Elgin, Account of	578	Immersion abating Hunger and Thirst. See Hunger, &c.	
Expostulation respecting the Answers to Correspondents	90	Impiety and Fear, Connexion of	751
Extorting Confessions of Guilt from Children	677	Imputed Righteousness	13
Extracting political Good from moral Evil, on	618	Infected Apartments, Mode of fumigating	46
Extracts from an unpublished Tour on the Continent	287, 357, 417, 486, 611	Inoculation of Sheep for the Scab in Russia	644
Faber's Observations on the Review of his "Mysteries on the Cabiri,"	765	Inscriptions commemorative of Providential Judgments	738
Fall of Man, on the	532	Ireland	523, 590, 650
False Opinions in Religion, on	535	Irreligionists	751
Fanaticus to the Editor	24	Italy	52, 448, 519
Fasting, Nature and Obligation of	75	Justification	7, 71, 136, 204, 208, 272
Fragments	679, 751	Kipling, Dr. Observations on his Demonstration of the Anti-calvinism of the Church	728
Fragments of a Voyage	153, 229	King's College in Nova Scotia, Account of	48
France, 51, 118, 186, 252, 321, 390, 448, 518, 588, 648, 713, 783		Lawfulness of War	546
Free Agency of Man, on the	737	Letters between Rev. S. Walker and Mr. Adam	349
Gall, Dr. his Lecture on Skulls	47	Literary and Philosophical Intelligence, 115, 176, 248, 313, 386, 437, 507, 575, 642, 711, 770	
Galvanism, Proof of its Power in exciting muscular Action	46	London Missionary Society, Report of	388
——— Result of Experiments in	176	Lord's Supper, on the	142
Geological Essays of Mr. Kirwan	424	Loss of the Lady Hobart Packet	612
Germany	187, 321	Machine for sweeping Chimneys	177
Gibraltar	118	Madeira, Account of the bursting of a Water Spout	784
Grace at Meals, on	477	Malta	253
——— on Departure from the Spirit of	604	Man, on the Free-agency of	737
Great Britain 54, 119, 189, 253, 322, 391, 450, 520, 589, 649, 713, 784		Marine Spencer, Invention of a	578
Greek MSS. from Patmos and Constantinople, Account of	115	Mediator, on the Doctrine of a	732
Gurnall's Christian in complete Armour, Extract from	351	Memoir of Mrs. Bovey	609
Habit, on the Power of	14	Mendicity in the Metropolis, Account of	437
Hamilton, Duke of, Account of his Death	265	Metals, Mode of preventing their rusting	643
Hanover	391, 449	Meteor, seen on the 13th Nov. last, Account of	772
Heathenism, Imitation of	751	Methodist Conference, Account of	580
Hints for Self-examination	408	Methodists, Offence given them by W. R.'s Letter	226
Holland	118, 448, 648	Milton's Tractate on Education, on	676
Horæ Vectenses	5, 71	Ministry and Magistracy, on the Union of	9, 480
Human Nature, on	14		
Humiliation and Prayer, Duty of	582		
Humiliation and Fasting—Family Prayer for Day of	587		
Hunger and Thirst, abated by Immersion	676		
Hunter, John, Anecdote of	291		

INDEX.

795

Page

317

3

66

129

198

264

29

95

26

91

51

51

13

46

44

38

50

51

19

72

28

48

46

19

44

2,

0

38

2

2

7

4

3

7

8

2

9

7

3

2

0

6

6

0

Page

775

512

316

118, 513, 712, 777

117, 514

514

712, 777

16, 83, 146, 220, 284,

351, 743

157

357,

417

16

46

612

777

48, 178, 249, 316,

387, 439, 511, 579, 644, 773

588

4, 74,

140, 271, 337, 475, 529, 601

455,

524, 590, 650, 715, 786

177

79

725

54, 189, 322, 391,

450, 521, 784

334

507, 549, 575

592, 655

444

668

643

606

362, 487

46

438

670

211, 346

415

518, 648

587

458

517

218

410

420

481

460

600

282

3

738

519

176

252,

319, 389, 444, 515, 582, 648, 713, 777

460

606

546

732

620

543

177

48

131

777

5

79

342, 607

405

49, 117, 180, 250, 316,

388, 441, 512, 580, 646, 712, 775

57

401

274

410

27, 93, 158, 231,

291, 364, 425, 489, 553, 620, 680, 752

42, 110, 170, 259, 308,

384, 435, 572, 707, 765

665

13

519

643

137, 339, 407

481

665

79

206, 408

578

644

449

156

664

543

44

46

Page

386

600

282

3

738

519

176

252,

319, 389, 444, 515, 582, 648, 713, 777

460

606

546

732

620

543

177

48

131

777

5

79

342, 607

405

49, 117, 180, 250, 316,

388, 441, 512, 580, 646, 712, 775

57

401

274

410

27, 93, 158, 231,

291, 364, 425, 489, 553, 620, 680, 752

42, 110, 170, 259, 308,

384, 435, 572, 707, 765

665

13

519

643

137, 339, 407

481

665

79

206, 408

578

644

449

156

664

543

44

46

46

46

46

46

46

46

46

46

46

46

46

46

46

46

46

46

46

46

	Page		Page
Society for Suppression of Vice, Report of	608	Treasonable Conspiracies	191
— in Ire-		Turkey	53, 187, 519, 649, 713
land	646	Twelfth Day, on	674
— bettering the Condition of the Poor	179	Unprofitableness of Sermons, the Reason of	145
— of Friends of Vice	544	Vaccine Inoculation	387, 772
Spain	178, 519, 588, 643	—, a Preservative against the Plague	643
Spanish Armada, on the Defeat of	482	Varnish made from Oil of Cacao	772
Spanish Sheep Wool does not degenerate	578	Venomous Serpents, Remedy against the Bite of	46
Spiritual Enjoyments	14	Verses on an amiable Young Man	93
St. Domingo	187, 253, 391, 449, 589, 649, 713	— to a Young Lady	93
Stockjobbing	254	— written in a Lady's Pocket Book	158
Stones which fell from the Clouds at L'Aigle, Account of	773	Vinegar made from the Refuse of Bee-hives, Account of	773
St. Paul, on the Conversion of	271	Virtue and Vice, on the Alliance between	363
St. Peter, Criticisms on the Life of	231	Volunteering	522
Straw or Twigs preserve Plants from Frost	116	War, on the Lawfulness of	546
Strictures on Sir Robert Wilson's History of the Expedition to Egypt	671	West Indies, French	53, 119, 322, 519, 713, 784
— on Denon's, ditto.	738	—, English	119, 519
Sunday Anatomical Conversations, on	91	Wilson, Bishop, on Coroner's Certificates	670
—, Complaint and Remonstrance of	547	Wilson, Sir Robert, his History of the Expedition to Egypt	671
— Musical Parties, on	91	Wool of Spanish Sheep does not degenerate	578
Sweden	321, 519, 649	Wool from New South Wales, Account of	772
Switzerland	187, 519	Yeast, artificial Mode of making	643
Telegraph improved by M. Edelcrantz	47		
Theodosia, Character of	83		
Tiles for Houses, a new Mode of laying	712		
Tour on the Continent, Extracts from	287, 357, 417, 486, 611		
Toussaint Louverture, his Character	677		

INDEX TO THE REVIEWS.

	Page		Page
ACADEMICUS's Remarks on Kipling's Pamphlet	98	Charge of the Bishop of Oxford	32
Address from the Society for the Suppression of Vice	303	— Lincoln	554
Anti-jacobin Review	114, 171, 508, 312	Church History by Milner	620, 688, 760
Asiatic Researches	300	Clergy Residence Bill	239
Bates's Rural Philosophy	495	Colonial Policy by Brougham	630, 701
Bean's Family Worship	104	Cooper on Sunday Drilling	626
Belsham's Sermons	40	Cowper, Hayley's Life of	364, 425
Biddulph's Sermons	105	Defence of M. Woolstonecraft	502
— Essays on the Liturgy	559	Durham's Christianity, the Friend of Man,	751
Bibliographical Dictionary	752	Edinburgh Review	42
Blunt's Letters to G. Sharpe	370, 427	Faber on the Mysteries of the Cabiri,	680
Booker on the Cow-Pock	434	Fair Argument	306
Brewster's Secular Essay	101	Family Worship, Bean's	104
British Critic's Review of Gisborne's Sermons	311	Findlay's Inspiration of Jewish Scriptures	383
— Overton	572	First Ripe Fruits, Mason's	564
Brougham's Colonial Policy	630, 701	Gardiner's Sermons	755
Buonaparte in the West Indies	565	Gleig's Sermons	489
Burgess's Sermon	429	Hales's Methodism inspected	562
Cecil's Sermon	503		

INDEX.

797

	Page		Page
Hall's Reflections on War	432	Review, Edinburgh	42
Hayley's Life of Cowper	364, 425	——— Monthly	110
		——— the Notes of Sectarius Pacificus's	
Jay's Sermons	637	Letter	435
Infant Baptism vindicated	629	Robinson on revealed Religion	561
Infidel and Christian Philosophers	169	Robinson's Serious Call	297
		Rural Philosophy, Bates's	495
Kipling's Appendix to "Articles of Church not Calvinistic"	36	Saunders on Public Worship	754
——— Articles not Calvinistic, Remarks on by Academicus	98	Scott, Sir William's, Speech on the Clergy Residence Bill	239, 294
Lathrop's Discourses	107	Scott's Essay on the Evidences of Christianity	381
Leslie's Short Method, by Wrangham, Lincoln, Bishop of, his Charge	168 553	Sermons, Belsham's	40
Magee, on the Atonement	235, 291	——— Biddulph's	105
Mason's Tracts	564	——— Booker's	434
Methodism inspected, by Hale	562	——— Burgess's	429
Milner's Church History	620, 688, 760	——— Cecil's	503
Missionary Sermons	247	——— Gardiner's	755
Monthly Review	110	——— Gleig's	489
Mysteries of the Cabiri, by Faber	680	——— Hall's	432
Natural Theology, Paley's,	163, 243, 376	——— Jay's	637
Ordinaire's History of Volcanoes	499	——— Lathrop's	107
Oxford, Bishop of, his Charge	32	——— Missionary	247
Paley's Natural Theology,	163, 243, 376	——— Saunders's	754
Presbyter on the Bishop of Lincoln's Elements	694	——— Simeon's	27, 93
Public Education, Defence of, by Vincent	37	——— Steven's	169
Review, Anti-jacobin	114, 171, 308, 312, 384	Toussaint's Life	565
——— British Critic	311, 572	Vincent's Defence of Public Education	37
——— Christian Observer	707	Unity the Bond of Peace	158, 231
		Voltaire and Addison's last Hours contrasted	169
		Woolstonecraft M. Defence of her Character	502
		Wrangham's Leslie's Short Method	168

INDEX TO THE PRINCIPAL NAMES.

	Page		Page		Page
ABBOT	145	Ball	50	Beveridge, Bishop	147, 347
Academicus	98, 553	Ballet	623	Beza	96, 279
Adam	228	Barclay	732	Biddulph	105
Adams	671	Bargus	613	Bingham	347
Addison	170	Barrow	147	Blair	147, 621
Aikin	227	Barton	48	Bloomburgh	92
Aldini	46	Basil	28	Blumenbach	315
Ammianus	145	Bates	495	Blunt, Gregory	370, 427
Anderson	388	Baudin	579	Bolton	263
Andrews, Bishop	143, 286	Baudry des Lezieres	644	Booker	434
Anti-jacobin Reviewers	171, 368, 384, 493, 707, 710	Baxter	147, 227, 354	Bonaventure	624
Antoninus	764	Bean	104	Bovey	609
Aquinas, Thomas	624	Beecher	266	Boucher	261
Arminius	273, 698	Bekkar	388	Bourrit	612
Arundel	692	Bellarmino	72, 144	Boyle	164
Atherton, Bishop	126, 592, 655	Belsham	40, 293	Bradford	280
Augustine	28, 96	Bentley	3, 164, 687	Brewster	101
		Bernard	179	British Critic	573
		Bernardin	764	Brooke	91

	Page		Page		Page
Brougham	630, 701	Despard	124, 191, 200	Hamwood	752
Brunton 118, 513, 712, 777		De Wesalia	764	Harrowby	457
Bryant	680	Doddridge	96, 263	Hart	163
Brydone	679	Dodwell	102	Hartwig	512
Buchanan	301	Dougan	182	Hartley	351
Bull	211	Downing	195	Hawker	260
Bullinger	144, 279	Drewitt	653	Hatchett	176
Burgess	370, 429	Dupin	623	Hawkins	63
Burn	79, 283	Durham, Bishop of	381	Hayley	364, 425
Burnett 101, 147, 160, 414, 626, 696		Durham	753	Heckwalder	48
Butler, Bishop 164, 342, 380		Edelcrantz	47	Heinze	644
Buttaz	387	Edwards, Bryan	635	Henry	400
		Edwards, Jonathan	16	Hereford, Bishop of	63
Cadogan	95	Elfi Bey	650	Hewson	266
Calvin 31, 96, 99, 136, 143, 144, 272, 279, 472, 698, 708, 751		Elliott, W. Pearson	455	Hey	113
Campbell	95, 202, 347	Elphin, Bishop of	675	Hill	113
Capel, Lord	266	Episcopius	698	Holland, Earl of	266
Carey	117, 317, 441	Erskine	123, 325	Holsberg	51
Carleton, Bishop 145, 280, 669		Eusebius	752	Hooker 143, 145, 147, 280, 282, 286, 347, 679	
Carlyle	771	Exeter, Bishop of	393	Hooper	144, 145, 280
Carr	741	Faber 112, 202, 680, 765		Hopkins	147
Carro	643	Farley	63	Hornby	787
Casaubon	335	Fellowes	114, 711	Horne, Bishop	287
Cave	623	Fellowes, Captain	612	Horsley, Bishop 145, 211, 282, 557, 601	
Cecil	504	Ferrer	764	Howard	263
Chamberlain	258	Findlay	383	Hume 44, 147, 482, 621, 692	
Chesterfield, Earl	102	Finley	125, 192	Hunter	292
Chicheley	693	Fletcher	620	Huntingdon	557
Chrysostom	28	Fleury	623	Hutton	280
Church	102	Fox	5, 160		
Clarendon	147	Fulke	280		
Clarke 115, 164, 578, 725		Fuller	135, 160	James	114, 170
Clarkson	636	Gall	47	Jay	637
Cole	698	Gallifer	636	Jebb	646
Collin	177	Gardiner	755	Jenner	45, 434
Conon	541	Garnett	63	Jerningham	496
Conte	643	Gaskin	38	Jewell	145, 286, 471
Cooke	614	Geddes	30, 383	Inniskillen, Earl of	393
Cooper	262, 494, 626	Gericke 49, 443, 514, 775		John	51, 776
Corry	678	Gibbon 145, 539, 621		Johnson	363, 410, 737
Cotenham	614	Gill	163	Jones 37, 142, 211, 311	
Cotton	266	Gilpin	261	Jones, Sir W. 300, 680, 751	
Coverdale	280	Gisborne	312, 707	Jurieu	137
Cowper	297, 364, 425	Gleig	489, 711	Justin	145
Cox	280	Godwin	44, 157	Juvenal	145
Crammerer	51	——— Mary Woolstone-		Kennicott	202
Cranmer 144, 280, 286, 414, 699		craft	502	Kenyon, Lord	94
Cripps	115, 578	Gomarus	698	Kicherer	388, 712, 776
Crisp	557	Goodwin	698	Kipling 37, 98, 113, 143, 145, 279, 311, 470, 553, 707, 710, 729	
Croft 170, 262, 306, 711		Green	158	Kirwan	386, 424
Cudworth	335	Gregory Nazianzen	28	Klopstock	259
Cuthberton	176	Grenville, Lord	45	Kock	712
		Griesbach	373	Kolhoff	51, 775
Dalton	177	Grindall	280		
Darwin	92, 377	Grosseteste, Bishop	626	La Place	439
Davenant 145, 280, 669		Gurnall	96	Lardner	428, 623, 753
Daubeny 311, 553, 575, 707, 710		Guyton Morveau	46	Lathrop	107
De Luc	612	Hales	562	Latimer	280, 286
Denon	447, 738	Hall, Bishop 147, 219, 280, 286, 669		Lavater	131
Derham	164	Hall	432	Law	385
		Hamilton	265, 328	Layard	259

INDEX.

799

	Page		Page		Page
Le Roux	46	Pearson	98, 312, 494	Stedman	706
Leslie, 168, 431, 460, 606, 733		Pennington	63	Steven	169
Lichtenstein	47	Philpot	280	Stillington	680
Locke	15, 212	Pier	351	St. Pierre	496
Lombard	773	Placette	137	Strype	160
London, Bishop of	110	Plantin	752	Suetonius	751
Lowth, Bishop 202, 314, 371		Pohlé	50, 775	Swanberg	387
Lucretius	751	Polwhele	261	Swartz	50, 775
Luther	8, 98, 623, 764	Poole	752	Swift	363
Lyttleton	102	Porteus	393	Symes	301
		Potel	46		
Macknight	31, 725	Pretymann, Bishop	553	Tailer	675
Magee	235, 291, 308	Price	160	Taylor, Bishop	147
Maimon	336	Pride	266	Taylor	237, 308
Manenberg	388	Priestley	161, 208	Thomas	614
Marriott	259			Thomas a Kempis	764
Marshman	443	Radcliffe	543	Tillotson	147
Martyr	279	Rainsford	677	Toplady	691
Martin	437	Rapin	147	Toussaint	188, 326, 677
Mason	564	Read	389	Tromp	388
Maurice	686	Reeves	313		
Meath, Bishop of	37	Rennel	37	Vanderkemp	389, 777
Mechain	387	Rennel	425	Venn	257
Melancthon, 144, 691, 764		Renner	512	Verster	389
Michaelis	372	Rhedon	764	Vidler	135
Middleton	102, 679	Rhynefield	117	Vincent	37
Milne	48	Richardson	680	Vivian	542
Milner, 61, 173, 620, 688, 760		Ridley	280, 286	Voltaire	169
Milton	676	Ringeltaube	389		
Montgomery	327	Robinson	297, 561	Unwin	369, 425
Mosheim, 32, 428, 623, 752		Romaine	351	Usher	145, 280, 286, 555
Munro	524	Rotheram	312		
Munster	335	Rumford	47	Walker	229, 349, 542
Mydowe	654			Warburton, 102, 114, 302, 397, 400, 468, 679	
		Sacheverell	101	Ward	442, 669
Napelton	217, 241	Sanconiatho	765	Waterland	102
Naylor	63	Sanderson	280	Watts	227
Neale	160	Savarola	764	Watson, Bishop	384
Nelson	147, 163	Saunders	755	Wesley, 349, 355, 563, 620, 695, 711	
Newton	102, 366, 622	Saussure	612	Wessel	764
Nicholl	731	Scaliger	335	West	102
Noldius	202	Schleusner	95, 375	Weststein	96, 372
Nowell 74, 140, 145, 271, 280, 337, 471, 475, 529, 601		Scott, Sir W. 182, 214, 239, 294		Whitaker	145, 261, 280
		Scott, 126, 311, 381, 555, 614		Whitby	96, 274, 314
Ordinaire	499	Secker	232	Whitgift	145, 280
Origen	28	Sergi	644	Whitfield	355
Overton, 99, 174, 312, 553, 572, 700, 707, 710		Sharp	370, 427	Wickliffe	690
Owen	147	Sherlock, Bishop	469	Wilberforce	293
Oxford, Bishop of	32	Sibbald	266	Willan	181
		Sikes	306	Wilson, Bishop	670
Paccard	612	Simeon	29, 93, 170, 725	Wilson	671, 738
Paley, 44, 164, 170, 243, 283, 376, 573		Simpson	307	Witsius	273
Palmer	177	Small	650	Woodfall	524
Parr	158	Smart	177	Woodward	102, 162, 232
Parry	63	Smith	632	Wordsworth	370
Patrick	314	Somerset	654	Wrangham	268
Pearson, Bishop	372	Spencer	578	Wurzer	177
		Spinoza	397		
		St. David's, Bishop of	393	Zauchius	279
		Stanhope, Earl	314		

INDEX TO THE TEXTS,

ILLUSTRATED OR REFERRED TO.

		Page			Page
GENES.	xviii. 8	663	PROV.	xv. 20	204
	xix. 17, 27	663		xviii. 17	13
	xx.	528	ECCLES.	ii. 9	663
EXODUS	iv. 16	375	ISAIAH	i. 4	203
	vii. 1	375		— 13	337
	viii. 22	663		v. 18	203
	ix. 16	663, 708		vi. 7	203
	xi. 8	375		— 9	725
	xii. 6	335		ix. 6	134
	— 27	375		xiii. 2	203
	xiii. 14	469		xiv. 21	203
	xiv. 20	384		xxii. 12	76
	xxiii. 16	337		xl. 3	505
	xxxiii. 10	375		xliii. 8—11	415, 599
	— 5	727		xliv. 18	727
LEVIT.	xiii. 23	663		liii.	337
	xxxiii. 7	334		— 6	111
	— 2	337		— 9	202
	— 15, 22	337		lix. 3	203
NUMB.	xxviii. 3	30		lxi. 10	727
DEUT.	vi. 20	469		lxiv. 6	727
	x. 8	663		— 8 or 9	203
	xxix. 6	375	JEREM.	vi. 30	727
	xxxiii. 29	169		xvi. 4	202
JOSHUA	xxii. 24	469		xxxi. 4	727
1 SAM.	xii.	468		lii. 12	663
	xvi and xvii.	467, 468	EZEKIEL	xvi. 11	727
	xvi. 21, 22	663		xxviii. 8	202
	xviii. 9	469		xxxviii. 2—15	600
2 SAM.	x. 12	781	DANIEL	ix. 27	3
1 KINGS	xvii. 1	663		x. 8	663
2 KINGS	xxv. 8	663		xi. 2 to xii. 3	600
1 CHRON.	vi. 12, 13	663	HOSEA	vii. 14	70
	xxiii. 40	727	HABAK.	ii. 6	204
	xxviii. 5	204	MATT.	v. 8	408
2 CHRON.	vii. 1	336		— 11, 12	553
	ix.	663		— 16	339
NEHEM.	xii. 44	663		vi. 16	76
JOB	xxix. 18	642		— 19—21	408
	xl. 5	727		vii. 15, 16	107
PSALM	xi. 7	204		xiii. 13, 15	31
	xxxvii. 3	424		— 11 to 14	727
	xlvi. 5	428		— 33	337
	l.	68 to 71		xv. 29	343
	lviii. 14	204		xxi. 14	708
	lxxxix. 51	204		xxii. 31	400
	xciii. 4	204		xxiii.	728
	cvii—cix. 41—cxi. 3—cxix.		MARK	iv. 11, 12	726
	30	663		— 33	726
	cxxxv. 10, 11, 13, 14, 17,			xiv. 2	335
	18	428		xv. 25	336
	cxlvi. 8, 9	428		xvi. 16	277
PROV.	i. 26, 27	595		— 20	82
	x. 12	430	LUKE	iii. 21, 22	277

INDEX.

801

		Page			Page
LUKE	viii	725	1 CORIN.	iv. 6.	96
	x. 17—27	408		— 9—13	553
	xii. 5	408		vi. 9—11	596
	xvii. 7—10	210		x. 7. 8	3
	xix. 26	343		— 30	96
	xxi. 24	3		xi. 1—12	204
	xxii. 15	335		xii. 2	408
	— 52	335	2 CORIN.	iv. 14—18	408
	—	137		v. 10. 11. 14. 15	408
	— 5	277, 408		— 17	138
JOHN	— 15	460		vi. 1	82
	vi. 28, 29	461		— 4—8	553
	— 63	408		xi. 19	108
	vii. 37	337	GALAT.	i. 13—17	271
	xii. 40	726		iii. 18 19	13
	xiii. 1. 26	335		iv. 4	13
	— 34	779		v. 6	407
	xiv. 21	344		— 22	140
	— 21, 23, 24	139		— 24	139
	xv. 14	139		vi. 15	138
	— 19	296	EPHES.	i. 5. 6	136
	xvi. 12. 10	276		iii. 14—19	408
ACTS	xvii. 3	373		iv. 22—24	138
	xviii. 28	334		v. 5	373
	xix. 31	337		— 9	139
	ii. 38	277		— 27	205
	v. 41	553	PHILIP.	ii. 6	375
	ix. 1—22	271		COLOSS.	i. 12
	xiii. 3	76		— 15	663
	— 38. 39	136		— 21	205
	xx. 24. 28	296		1 THESS.	iv. 17
	xxi. 25	3		v. 14	342
	xxii. 1—22	271		2 THESS.	i. 12.
	xxvi. 9—20	271		ii. 11	725
ROMANS	i. 18—23	536		iv. 3. 4	478
	ii. 25	3		v. 21	373, 374
	iii. 4. 6. 11	6		vi. 13	372, 427
	— 6	96	2 TIM.	ii. 25	725
	— 24	136		i. 9	342
	— 25	111		ii. 13	374
	— 27. 28	94		iii. 5.	138, 277
	iv. 6. 8	136	HEBR.	x. 34	553
	v. 1. 2. 9. 10. 17. 18. 21	273		JAMES	ii. 14—17
	— 5	638		— 22	461
	— 18	555		1 PETER	i. 3
	vi. 4	277		— 15	408
	— 14	96		— 23	138
	vii. 14 ad fin.	96		ii. 12	339
	— 14	397, 708		— 17. 21—24	408
	viii. 1—11	95		iii. 12	553
	— 9—14. 26	408		iv. 3	3
	— 33. 34	96	2 PETER	— 8	424, 429
	xii. 2	138		i. 1	374
	xiv. 2. 3. 6	478		— 19	469
	— 17	140		— 20. 21	383
	xv. 13	140	1 JOHN	i. 6. 7.	139

	Page		Page
1 JOHN i. 2	111	1 JOHN iii. 24	139, 344
— 3—6	138	iv. 7	139
— 15. 16. 29	139	— 20	431
iii. 3	137	v. 3.	139, 344
— 7	138	JUDE iv.	374
— 10	139	REVEL. xiii. 8	131
— 11. 14. 15. 16	408	xix. 17	600
— 19	70	xx. 8	600

INDEX TO THE SIGNATURES,

USED BY THE WRITERS IN THE SECOND VOLUME OF THE CHRISTIAN OBSERVER.

	Page		Page		Page
A. A.	142, 204	G. S.	732	Paulinus	397
Æquitatis Amator	413	G. S. F.	600	Philaethes	541
Agricola	738	H. O.	231	Philo Nepios	407
Albanus	202	Honestas	668	Philos	708
Amicus	137, 407	H. T.	606	P. M.	218
Anti-fanaticus	25	J.	725	Ponticus	287
B. H.	136	James	541	P. R.	291
B. R.	408, 482	J. B.	550	R.	543
Britannus Incorruptus	741	J. F. H.	3	R. C. C.	481
B. T. 206, 208, 274, 342, 477,	604, 620, 665	J. L.	400	R. S.	413, 481
Caius	3	J. M.	424	R. T.	403
Candidus	144	Indagator Veritas	79	R. T. B.	363
C. C. L.	93	Inquirer, a serious,	13, 416	Ruricola	423
Chirurgus	91	Inquisitor	405, 663	S. A.	751
C. L. 334, 468, 607, 670, 676,	727	John	279	S. B.	271
Clericus	218	J. P.	342	S. C.	679
Clericus Juvenis	268	J. S.	535	Scrutator	674
Clericus Surriensis	8, 664	K. R.	208	Serious Inquirer, a,	13, 416
Constant Reader	732	K. Q. Z.	489	S. L.	156, 229
Country Clergyman	14	Laicus	92	S. P.	546, 547, 741
Country Attorney	80	L. J. P.	274	Speculator	619
Crito	599	L. R.	8, 74	T.	664
Curate of the South, 142, 279,	470, 728	M.	92, 214, 349	T. D.	93, 158
Custos	9	M. H.	363	T. S.	206, 424
Ecclesiæ Alumnus	606	Miles	552	Twelfth Day	675
E. F. G.	676	N. D.	71	Verax	677
E. X.	134	Ne quid nimis	416	Viator	611
Fanaticus	24	N. G.	79	W. R.	229
Friend, a	2, 535	O.	284	X. Y.	620
G.	628	Omicron	131	X. Y. Z.	91
G. B.	481, 663	Onatrama	83	Zelotes	541
George Blair	737	O. U. J.	137, 291, 543		

